

A Century of Government by Prof. J. W. Burgess
Washington After the Election

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Boston Saturday 17 November 1900



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THE CONGREGATIONALIST

Volume LXXXV

Boston Saturday 17 November 1900

Number 46

The Christian World

Dr. Dewey's Installation

The Church of the Pilgrims in Brooklyn celebrated this week Thursday an event which has occurred but once before in its history, and then in the first half of the century. The installation of Dr. Dewey as its pastor is of more than local or denominational importance. The church, under the long leadership of Dr. Storrs, has identified itself with the civic interests of Brooklyn, and has made for itself a place of power in the national life. Its friends unite with it in turning to its future with hope and confidence. Dr. Dewey, whose portrait appears on our cover page, has an individuality of his own, fitting him for the place he occupies, and admirably characterized in the article by President Tucker elsewhere in this paper. The coming years will witness a service by the Church of the Pilgrims no less illustrious than the past.

The Meaning of the Large Audiences

Within seven months have been held in three different Eastern cities missionary meetings, attendance upon which has taxed to the utmost the accommodations of large auditoriums. We refer to the Ecumenical Conference in New York, the A. M. A. anniversary in Springfield, and the recent annual meeting of the Woman's Board of Missions in the Old South Church, Boston, reported on page 705. Here is ample proof that the missionary movements of the church, when rightly presented and interpreted, command the attention of the Christian public generally. No doubt the fact that the progress of Christianity is each year more intimately bound up with the march of the world has lent of late a greater dignity and glory to the work of missions. Why not turn this fact to account, not alone in great conventions but in the meetings of every local church? Missionary work is no longer a minor department of the church activities and of the world. It is a part of the fiber of their existence.

The Wider or Narrower View

We do not remember ever to have received so many encouraging letters about any new movement undertaken by *The Congregationalist* as have come to us in connection with our first of the month number, with its purpose to give a survey of Christian thought and activity throughout the world. But one or two esteemed brethren have expressed regret over our plans and their fear that giving to Congregationalists information concerning other denominations and interesting them in the whole field of Christian life will make them less loyal to their own churches. One pastor writes

with much feeling that "interdenominational comity as a working principle is the biggest farce that Christian people have amused themselves with in this last decade of the brilliant nineteenth century." Yet, in our judgment, expansion of Christian fellowship is as certain to be a prominent feature of the Christian life of the twentieth century as any future event can be. We rejoice in it and would promote it by helping Congregationalists to know what Christians of other names are doing. Whatever losses may come to our denomination from the discovery that other Christian bodies are working no less worthily than we are, the kingdom of God will be enriched by it. In the long run the distinctive work which Congregationalists are called to do will be better done because of their acquaintance with the whole field of Christian work. We sympathize with our brethren who have heavy burdens to bear for local churches, and who seem to lose support sometimes because their fellows are coming to think that other churches are as pleasing to God as their own. But the wise man does not neglect his own family because he sees that his neighbors have as pure and happy homes as his. We counsel these brethren to take the broader view and preach it in confidence that the greater the intelligence and the wider the sympathies of Congregationalists the more valuable they will make that branch of the Christian Church which is their peculiar responsibility.

A New Secretary for the Evangelistic Association

The appointment last week of S. M. Sayford as secretary of the New England Evangelistic Association will bring to its service a wise and forceful man, who has himself been pre-eminently successful in the field of evangelism, both among the churches and in scores of colleges East and West. This organization, started over a dozen years ago, has undertaken to provide suitable evangelists for fields destitute of gospel agencies and to co-operate with pastors desiring to promote a revival interest. A number of prominent ministers and laymen of different denominations have served on its board of management, and its executive duties have been faithfully performed by the retiring secretary, Mr. J. E. Gray, while from twenty to thirty evangelists, in a certain sense under its direction, have worked in many sections of New England. The choice by the directors of Mr. Sayford shows the purpose to make the association a still more effective agency. So long as evangelists are in the field it is desirable to have them trained for their tasks and vouched for by responsible parties, and if Mr. Sayford is able to reproduce in his associates the methods and spirit which have made his own work so

acceptable he will be rendering a large service to the churches.

The Cross of Christ in the Green Hop-fields

An especially interesting work and one full of opportunity is that among the hop-pickers of central New York. Each year thousands of men, women and children go to the hop-fields to harvest the crop. The "home" pickers, people of the region, are quiet and respectable, but many of the "foreign" pickers are from the slums of the cities and lead lives full of evil. Tramps, as well, from all over the country make this region their rendezvous during the hop-picking season. This great influx, resulting in the crowding together of all kinds of people, brings them into peculiar temptation. Their evenings are generally spent at the dances, or "hop-digs," or in the saloon. For eight years Mr. H. B. Gibbud of Springfield, Mass., and five other workers have traveled through the country, visiting the yards and distributing religious reading. Every evening services are held and during the day whenever and wherever is convenient. This year 200 miles were covered. The attention and interest of the large, rough crowds who attended the meetings were soon gained and many have since resolved to lead a Christian life. Through the co-operation of the Christian people throughout the section and of the workers from a distance a restraining influence has been exercised on the prevailing lawlessness, and the evangelists have found that the interest continues from year to year.

The Co-ordination of Benevolent Organizations

This subject is steadily rising into prominence among Congregationalists. But we have nowhere seen it more forcibly presented than in the address at the recent Massachusetts Baptist convention at Beverly by its president, Rev. E. P. Farnham. When we consider that Baptists have substantially the same methods of administration as Congregationalists, the pertinence of these words of Mr. Farnham will be appreciated:

When as a great Christian denomination we have become great enough to see that all our denominational interests are practically reducible to one interest, that all our societies that have a right to be are practically one society for the revealing of the mind of Jesus Christ to the sons of men, that they may become the sons of God—when this day shall dawn the only rivalry among us will be to simplify the means used to secure the most efficient ends. . . . The bombardment of the churches for twenty or thirty distinct beneficent offerings during the year will cease. A sane, profound and soul-stirring conviction will possess and gradually clarify the thinking minds of our noble fellowship. They will at length say aloud to themselves: "The unendurable can no longer be endured"; "At heart we are one"; "Our purposes are single

and easily definable": "Beyond the interests of the local church not more than three distinct appeals for beneficence shall be made—for the state, for the nation, for the world in foreign parts. A representative committee shall receive and appropriate to numerous objects the gifts of the churches."

A committee of seven was appointed to call a convention to consider the co-ordination of the societies, allowing one delegate to each 100 church members. This step seems to be in line with the action of our Congregational societies which resulted in the recommendations of their committee of nine, published in our issue of Nov. 3. It is to be hoped that the two denominations will be mutually helpful in solving this important problem.

Theologues in Convention An inspiring gathering and one which should be rich in results was the triennial convention of the theological department of the International Y. M. C. A., which met in the United Presbyterian Church in Allegheny, Pa., Nov. 1-4. Eighteen denominations and seventy-five seminaries in the United States and Canada were represented. Rev. Wilton Merle Smith of New York delivered the opening address, The Minister the Man of God, in which he laid stress on the supreme importance of a Christian character. Other speakers were Bishop Thoburn of India on The Constraining Love of Christ, Dr. Miller of New York, Professor Hague of Toronto, Pres. H. G. Weston, Dr. W. W. White and Chancellor McDowell. These conventions are a strong bond between seminary men and are helpful in promoting an aggressive spiritual life in the different institutions.

Foreign Home Missions What is actually happening in New England is a sifting in of foreign elements, not from one or two sources only, as a superficial observer might imagine, but from all the older and more recent sources of immigration. Nor does this movement take place in the cities and manufacturing centers only; it is found proportionately also in the farming neighborhoods. For example, there is a town in Massachusetts with no manufactures and no large village center, having a total population of 599, of whom 237 are on the tax-list. Of these tax-payers forty-one are of foreign birth, representing eleven different races or nationalities: Austrians, Bulgarians, English, French, Hungarians, Irish, Norwegians, Poles, Russians, Swedes and Scotch. More than a third of these tax-paying foreign-born New Englanders are of Swedish birth, but the rest are individuals, or are divided in little groups of from two to six. Here is a cosmopolitan field for the little Congregational church of forty-six members in a purely agricultural town. If it does not prove the unifying center for these guests from the ends of the earth, what can? And yet how much sympathy and aid such numerically weak or home missionary churches need in undertaking this foreign missionary work providentially set down just at their doors.

Methodist Growth A valuable analysis of the latest national census returns respecting urban population compared with the growth of the Meth-

odist Episcopal Church in cities during the past decade appears in the *Christian Advocate*, compiled by Rev. Dr. F. Mason North, secretary of the National City Evangelization Union of the Methodist Episcopal Church. The statistics of 136 cities, representing typical groups, show an increase in population of 33.6 per cent., while the number of Methodist communicants has increased only 31.8 per cent. The country over the Methodist denomination has gained faster than the population, but, in common with other denominations, it has failed to keep its grip on the cities. Analyzed sectionally, the figures respecting the cities are suggestive. Thus in New England population in the cities has increased 37.9 per cent., and the Methodist churches only 15 per cent., but in Ohio, Indiana, Michigan and Wisconsin the gain in population has been 34.4 per cent., and the gain in Methodist communicants 45 per cent.

A Doctrinal Debate Under the direction of Professor Sanday of Oxford a round table conference on sacramentarianism was held at Oxford last December, in which the High Church party had Canons Gore, Moberly and Scott Holland and others as representatives, the intermediate party in the Anglican Church had Professors Ryle and Sanday, and Nonconformity Drs. Fairbairn, Forsyth, Salmond and Davison and Rev. Arnold Thomas of Bristol. Three sessions were held, at which with candor and courtesy the protagonists held forth. The authoritative record of their discussion has just been issued. Canon Moberly contended that "what Christ is the church is because the church is the body, whose breath is the Spirit of Christ, because the church is Christ," to which Dr. Forsyth replied that such a conception meant belief in "ecclesiastical pantheism." Canon Gore contended that the uniqueness of Christ's sacrifice was in its propitiatory power. So much of a fragmentary character we gather from the *British Weekly's* advance notice of a book which is the record of an event of more than usual importance.

Women on the Mission Field One of the commonest, and apparently most effective, criticisms of mission work has regard to the sending of women, and especially of unmarried women, into countries like China and India where the social customs do not admit of the public activity of native women. It is said that it inevitably prejudices the people against Christianity, and at the same time brings the character of the missionaries into discredit. But the criticism comes from those who know the missions least intimately and sympathetically. To put selfish, idle, proud and unhelpful American women into a Chinese village would be the worst of folly, but to send teachers, doctors and helpers to the untaught, uncured and unhelped women of China or India is Christian statesmanship, and has been abundantly vindicated by the places of honor and influence which American missionary women have always succeeded in creating for themselves even in nations among whom women were

despised. Those who know missions most intimately are under no delusion about this matter. For instance, Hon. Charles Denby, former minister to China, after making some reluctant criticism upon missionary methods in an article in the *Missionary Review*, writes:

Much has been said about sending ladies to China as missionaries. The China Inland Mission has been greatly attacked on this account. Possibly, if I had never seen the ladies at work, I might agree with these critics, but the truth is that they do the hardest part and the most of the work in China. The teaching of the children and the nursing and treating of the sick women and children, surgical and medical, fall to their lot. I have not space to praise them here, and I could not say sufficient good of them if I had.

The New Evangel Spreading In far-off Australia the good citizenship idea is laying hold of many who had been trained up with a notion that an earnest interest by a Christian in politics is a sign of "worldliness." At a great meeting of the C. E. Convention in Sydney (N. S. W.) last September one of the most powerful and inspiring addresses delivered was on Christian Endeavor Aggression in Christianizing Society, and it was received with ardent enthusiasm by an audience composed mostly of young people. This address was followed by a sermon in which was an emphatic pronouncement that any true idea of "consecration" included a Christian way of discharging political and civic duties. Such deliverances are signs of the times and earnest and prophecy of the coming times.

Korea Inviting Christianity Twenty years ago Korea was almost an unknown land to Americans. It is less than sixteen years since Protestant Christianity was first preached in it, and hardly eight years since converts began to be counted as more than an individual here and there. But the accompaniments of Christian civilization have begun to find place there. A railroad connects the capital city, Seoul, with the seaboard. It has an electric trolley system, an electric light plant and city water works, all still so new as to arouse the wonder of visitors from the country districts. But an American physician, Dr. C. C. Vinton, tells in the November *Assembly Herald* a story of the progress of Christian faith in Korea more wonderful than that of Japan twenty years ago. The practical absence of any religious belief to resist Christianity, the willingness to welcome foreigners, and perhaps the quickening influence of western ideas in the neighbor country, Japan, have awakened a new life in Korea. Groups of inquirers in villages, who have heard of the gospel from some traveler or through a Christian book, have met together to study the new doctrine, in some cases have provided a house for meeting and worship, and have sent messengers to other villages to tell what they have learned. With crude and often distorted ideas, they earnestly seek the truth and many appeals have been made to missionaries to visit them with promises to meet all their expenses and to obey their instructions. Some 300 villages have organized Christian churches, as many

more have proceeded so far as to have some sort of gathering for weekly worship, while there are hundreds of other communities where incipient churches call for the aid which missionaries are quite too few to be able to give them. If the meaning of such opportunities comes to be realized surely men and women will not be lacking to lay the foundations of Christian faith in Korea.

Current History



From The Chicago Record

"I'M GLAD IT'S OVER"

The clever artist who designed this cartoon intended it to express that sense of relief with which the average citizen views the fact that the great quadrennial contest is over. And up to a certain point it pictures a truth. But beyond that point it is a libel on the good sense and patriotism of the citizen, who in his soberer moments knows that compared with the moral worth of our national debate of measures and their exponents—worth to ourselves and to the world at large—the time, money and energy which we individually or collectively spend is as a molehill to a mountain. Reprehensible as are some of the items on the expense account, it still remains in the main a bill we are glad to pay. And never have we passed through a cleaner, less passionate, more inspiring and conclusive campaign than the one just closed; and as if to give its benediction on the supreme act of democracy, Providence decreed that election day the country over should be cloudless and enticing, wooing the sluggard to the polls.

The Victor and Vanquished Speak

Mr. McKinley, in addressing the citizens of Salem, O., while en route from Canton to Washington, indicated the spirit with which he interprets the victory, and his sense of obligation for the future. He said:

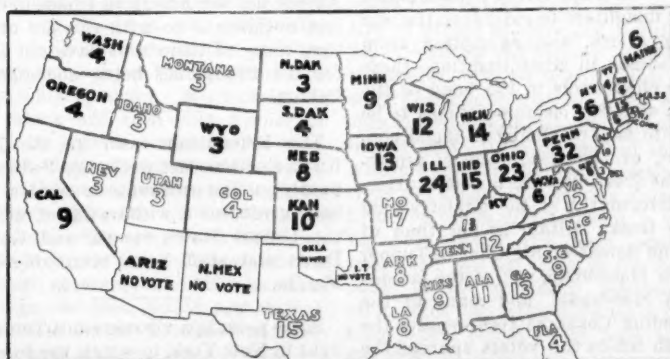
You are here to celebrate a victory won, not by a single party, but by the people of all parties. I go back to my public duties at the capital encouraged by your confidence, but deeply conscious of the grave responsibilities which your action of yesterday imposes upon me. I can only ask of all my countrymen

their sympathy and support in the solution of the great problems that rest upon the United States, and I am sure that all of us will humbly petition the guidance of that divine Ruler who has never failed this Government, through all of its vicissitudes, from its beginning to the present hour.

Mr. Bryan's message of congratulation to President McKinley was most perfunctory and ungracious. In an interview given out on the 7th he intimated that his defeat was primarily due to the use of money by the Administration, but admitted that this could not fully account for it. The most potent argument of the Republicans, he believes, was "the prosperity argument." He affirms that "the contest between plutocracy and democracy cannot end until one or the other is completely triumphant," which, in so far as it is not a platitude, of course is another way of saying what Mr. Bryan has intimated throughout the campaign—that he believes that he was the champion of the honest poor man and his rival the tool of the dishonest rich man.

Scrutiny of this map will reveal, not only the fact that Mr. McKinley received 295 electoral votes to Mr. Bryan's 155 votes (Kentucky being counted for Mr. Bryan, although probably safely Republican if the votes were fairly counted), but it will show how the nation is still divided sectionally. Mr. McKinley increases his majority over that of 1896 by twenty-one votes. Subtract from Mr. Bryan's vote the vote of the Southern states, which still feel that on the race issue they must vote for a Democratic candidate, whoever he is, and how much standing would he have? Indeed, it is well known that even in the South, had there not been an ever-present race issue holding the whites together there, Mr. Bryan's anti-imperialism talk and dalliance with financial heresies might have lost him the votes of several states. Not only does Mr. McKinley return to office with a greater electoral vote, but also with a greater popular plurality.

Congress will be strongly Republican also, as the result of the election, a result gratifying to those who believe in the policies of the Administration and wish them to be carried out promptly and fully, and discouraging to those who, while



they felt that it were better to have Mr. Bryan defeated, hoped that Congress would be hostile to the Administration. The Senate, after March 4 next, will have fifty-five Republicans, thirty-one Democrats and four Populists, and the House of Representatives will have a Republican majority of about fifty.

Opinion Abroad The comment of the European press and publicists upon the outcome of the election has indicated unprecedented interest in the matter, unusually intelligent interpretation of the verdict, and a degree of friendliness for us as a democracy, due however, at least in the case of the continental journals and peoples, probably more to respect for our wealth and vigor than to any belief in democracy *per se*. In Spain and Austria envy and bitterness still are the dominant notes, but elsewhere the tone is pleasanter and the ignorance less dense than of yore. Lord Salisbury's speech at the Lord Mayor's banquet last week was one of those "blazing indiscretions" in which Lord Salisbury as a diplomat frequently indulges. He said, referring to our election: "We believe that the cause which has won is the cause of civilization and commercial honor. We believe those principles to be at the root of all prosperity and all progress in the world. Therefore we claim that we have as much right to rejoice in what has taken place as the distinguished gentleman [United States Ambassador Choate] who sits at my side." The speech, however indiscreet it may have been, voiced his own deepest convictions and those of the most intelligent British people.

The Reorganization of the Democratic Party Naturally two such decisive defeats as the Democratic party has suffered in 1896 and 1900 under the leadership of Mr. Bryan and the semi-populists who captured the machinery of the party in 1896 are forcing both the conservative and radical factions of the party to face the future in a mood of penitence and frankness of speech. Each blames the other for the results. Each insists upon dominance in any scheme of reconstruction. Just now the conservative element rightfully is more insistent and less forgiving and most disposed to lay down hard and fast rules for the future. Thus from the South, Congressman Catchings of Mississippi prescribes the following course:

Drop free silver, drop fusionism, drop the cry of government by injunction, drop the cry of imperialism and militarism, drop all discussion about the Philippines until peace has

been restored, drop appeals to the passions and prejudices of the idle and discontented.

Revive the question of taxation, teach the Democratic doctrine that people cannot be made rich by taxing them, assail the favoritism and wrongs of a high protective tariff, stand for the control of trusts and combines by methods not oppressive, demand enlargement of the powers of the interstate commerce com-

mission and the liberal improvement of harbors, and insist on local self-government, and let the next presidential candidate remain at home during the campaign.

On the other hand, the *New York Journal* replies to the conservatives, who would exorcise Mr. Bryan and those who believe in him, thus:

There will be a general amnesty, but not an abdication. It must be remembered that while the seven million voters cannot win a victory if half a million of their associates are resolved on defeat, the seven millions have rights which they cannot be expected to surrender to the half-million. The great masses of the party still love and admire the brilliant leader who, like Henry Clay and Daniel Webster, has failed to win the presidency. Those who have stood by the flag through the years of defeat and discouragement are ready to strike hands with those who abandoned it. But they do not expect to give up their voice in the party councils.

Our prediction is that the Democratic masses and the radical leaders will have more staying power and more party loyalty than the conservative, old-school Democrats, whose identification with property and other interests sooner or later will force them to stand permanently in the Republican party. But the radicals will not win without a severe internecine struggle during the next two or three years. The Democracy of Altgeld and Bryan and the Democracy of Cleveland and Whitney cannot blend.

The Liberal Victory in Canada and Newfoundland

The only large political unit where Liberalism seems to flourish nowadays is the Dominion of Canada. On the continent of Europe and in Great Britain it wanes, partly because of dissensions within, but chiefly because of the growth of national spirit on the one hand and socialism on the other. In Canada, after a long period of Conservative rule, with protectionism as a shibboleth, the Liberal party came into power in 1896, with Sir Wilfred Laurier as premier, and the elections of last week entrench the party and Sir Wilfred in a position from which it would seem difficult for the Conservatives to dislodge them. The Liberal majority in Parliament will at least be fifty-five, if not more. Unexampled prosperity, success in solving the vexatious Manitoba religious school problem, a loyal response to imperial needs when Great Britain called upon her daughters to aid her in the war in South Africa, and exemption from grave scandals in administration—these were the chief cards in the hand of the Liberals; and the electors refused to be drawn into any reopening of racial controversies, or the restoration of protection, or the question of the unconstitutionality or irregularity of the ministry's aid given to Great Britain in her time of need. The defeat of Sir Charles Tupper and Hugh Macdonald, son of the famous Sir John Macdonald, and many of the other leading Conservatives denotes the rigor with which the voters spurned the Conservative party. Sir Charles Tupper announces his permanent retirement from political life, after a career which began forty-five years ago.

The result of the elections in the Maritime Provinces, and especially in Newfoundland, is surprisingly favorable to the Liberals, the vote in Newfoundland indicating that the people refuse to be

virtually owned by Reid, the railway monopolist and industrial promoter of the province. His defeat and the election of the Bond ministry will doubtless lead to closer trade relations with the United States, based on new treaty negotiations, which will soon follow.

Citizens of the United States cannot but rejoice at this outcome. While the imperial spirit will lead Canada more and more to give preferential rates to Great Britain and the other British colonies, her propinquity to the United States demands that she maintain the most amicable relations with us if she is to prosper most; and Premier Laurier has already proved that he realizes this fact.

The Situation in China A French Yellow-Book, issued last week, indicates that early last spring the United States, along with other Powers, was urged to increase its naval strength in Chinese waters and join in demonstrations of power, so threatening had the outlook become. But a temporizing policy was adopted by the Powers. The ministers in Peking seem at last to have come to an agreement on the essentials which are to be insisted upon in dealing with China. These are, first the culprits to be punished and the mode of punishment, the payment of indemnities, the permanent foreign forces in Peking, the razing of the Taku forts and the preservation of communication between Peking and the coast. One serious obstacle to the carrying out of the first item on this program is that the empress dowager and emperor, however much disposed they may be to obey the foreigners' behests, have no army with which to arrest and execute the guilty save that which is most loyal to one of the most flagrant offenders, General Fu Hsiang.

Of course the forces of the allies can do the work, but that means a renewal of war if General Fu Hsiang has any pluck. The punitive expeditions to Paotingfu are said to have been most successful in creating a reverence for foreign power. Count Waldersee approved of the sentence passed by the court-martial, and on the 6th three Chinese officials of the province and twenty of the leading Boxers were shot. Although the great majority of the victims at Paotingfu were Americans, the American troops in China had nothing to do with this act of justice, those of them that have not sailed for the Philippines being encamped at Peking.

The Republicans won in the Porto Rican elections last week, the Federalists hardly putting up a contest. Orders have been given for a withdrawal of most of the United States troops, and General Davis and staff have been ordered to Manila.

Signs point to a vigorous anti-Tammany fight in New York, in which the forces of righteousness will receive not a little aid from Democrats who no longer have confidence in Mr. Croker, whose grip as a leader is decidedly weakened by the outcome of the election just held.

Recent revelations of vice and crime among the female operatives of the mills in Paterson, N. J., and the sons of the

well-off mill owners and merchants of the city have so shocked and stirred the citizens that clergymen of all denominations have united in a call for a mass meeting to discuss ways and means of purging the city and making it a decent abiding place.

That citizens of a city like Providence, R. I., on a day when national officials were being elected, should rise above party politics and elect a good government candidate over a distrusted partisan candidate shows how much public sentiment on the issue of non-partisan administration of municipal affairs has changed for the better during the past decade or two.

The Cuban Constitutional Convention, assembled on the 5th, was addressed by Governor-General Wood in words of liberal tenor and friendliness. It immediately proceeded to organize for the responsible work which devolves upon it. General Gomez has stated that he is not a candidate for any office, his work for Cuba in an official capacity having been done in the past.

The Hispano-American Congress, which opened in Madrid last week, was heralded as likely to draw Spain and her former colonies into a quasi-alliance for the defence of Latin interests against the incoming of Teuton influence and authority in South and Central America, Germany and the United States being the Powers most dreaded. But reports from Madrid tell of a disappointing attendance and the probable failure of the plan.

Mr. Paul Kruger, until recently president of the Transvaal, will arrive in France this week and be welcomed as a hero by most Frenchmen. The government will exercise the utmost power to prevent the incident from developing into a cause of friction with the British government; but it may not succeed. The ministry won a vote of confidence from the House of Deputies last week, which is a hopeful sign; but its tenure of office is rather slight.

The Verdict of the People

A weapon that comes down as still
As snowflakes fall upon the sod:
But executes a freeman's will
As lightning does the will of God;
And from its force nor doors nor locks
Can shield you—'tis the ballot box.

—John Pierpont.

Sixteen million voters in the United States and more than a million in Canada went to the polls last week and demonstrated anew the majesty and finality of judgments thus rendered by men fit for self-government.

What does the verdict in the United States mean? As we conceive it:

That the nation faces forward, not back.

That the people have faith in themselves and in their representatives.

That nationalism as expounded by Hamilton and Webster, as in the Civil War so now after the Spanish War and its *sequela*, is uppermost; and that parochialism and sectionalism as expounded by Jefferson and Calhoun are once more spurned.

That affairs of state at home and abroad are to remain in the hands of men of experience, and capacity for securing effective government.

That in dealing with Latin and Malay peoples, whom the fortunes of war have made our wards, we are to act with more wisdom than we did after the Civil War in dealing with the Negroes; we are to be less sentimental and doctrinaire, and more sane and matter-of-fact, albeit none the less idealistic in ultimate aim.

That our domestic and foreign business is to be based on the world's standard of money—gold, academic bimetallicism and Bryanese free silver being relegated to the shades of the impossible, the one temporarily possible, the other forever.

That in dealing with the latest form of aggregated capital for the concentration of power, elimination of waste, cheapening of the product to the consumer and multiplying of our export trade, legislation shall be in the hands of men who will listen to the warnings of economists not to destroy a good instrument while attempting rightly to restrict its unsocial and selfish potentialities in the hands of selfish men.

That the political strife of the future in this country is to be fiercest between the Alleghenies and the Rockies, and that there lies the determining electorate, "the sifted grain" of which the bread of twentieth century Americanism is to be made.

That the Republican party has been given a free hand to deal with the new problems as it deems best, but as in the fear of the ever-increasing independent vote.

That the Democratic party, never constructive, must be reconciled within itself ere it can do its historic and much needed work of opposition.

Finally, but not least,

That the American people know an agitator and orator from a statesman, and will to intrust executive responsibility to the latter.

What Does the Church Need

Never in the century whose last days are passing were churches of every name more active than now. Never were their efforts to serve men so diversified and extensive. Never were they so completely organized. Never were their ministers as a whole so thoroughly educated. And never have the results been more meager so far as growth in numbers is concerned.

Explanations are not wanting to account for this apparent temporary failure. It can be shown that this is a period of transition; that many things which used to be done by the churches exclusively are now shared with other agencies, and that Christianity is more widely diffused than formerly, not confined within ecclesiastical walls or organizations. Yet none of the explanations satisfy. After all that can be claimed for them is granted, the fact is admitted and discussed that the Church of Christ today lacks the power it claims to possess. How can it be recovered?

The power of the nation of Israel was in a room whose length and breadth and height were twenty cubits. No light from without ever penetrated it. No one ever looked into it but the highest officer

in the church, and he only once a year. The people heard of the ark of the covenant resting there and a mercy seat and cherubim and a mysterious halo illuminating all. When they came to know that that light had faded their life departed and the power of the nation was gone.

The supreme need of the church now is what the Holy of Holies in the temple represented. The boundaries of knowledge have been greatly extended and their contents have been critically examined. The prehistoric past has been discovered and its history is being written. The mysteries of the present and the future have been pushed so far into the background of vision that they have almost disappeared. When the Roman general captured Jerusalem and penetrated into the Holy of Holies, he exclaimed in astonishment that the shrine was empty. The veil has again been pushed aside in our time, and men with eyes no more open than those of Titus declare that there is nothing behind it. If they have all the vision there is, then the day of power for the church is past.

The one power which ever has distinguished the Christian Church is the Holy Spirit dwelling in it and in its members. Its one peculiar function is to create and sustain the supernatural life. Its one message is to declare what eye has not seen nor ear heard, but which God has revealed through his Spirit. It uses knowledge, but its strength is faith in the Unseen. Its weakness today is its reliance on what men have mastered, its indifference to what masters men. Religion without mystery may have organization, but not life. Those who know the laws of God so thoroughly that they are persuaded that it is useless to pray to him for what they want are without God, though they may retain the forms of worship.

The trouble with the church, if we may use a paradox, is too much knowledge. Its scholars have examined the Bible till they have detected conflicting views of authors and found old theories of inspiration mistaken. But many of them miss in the Bible the fullness of the redeeming grace of Christ, the assurance of the gift of the Holy Spirit and eternal life. Our ministers are taught to study and to speak; many of them are learned and eloquent, but few have the seer's vision. Our churches are nobly interested in building houses for the poor, but the many mansions of the Father's house are vague and shadowy. We look at the things which are seen with keener insight, with greater sympathy for mankind, with clearer foresight of the movements of human governments and the possibilities of human achievement than ever before. The church is straining itself to improve the things which are seen, which are temporal. It looks not at the things not seen, which are eternal, and its faith in the existence of those things is weak.

The church has all the buildings of the ancient temple, with far better equipment than they ever had. But its Holy of Holies has the veil drawn aside, and to many it appears to be empty. Christian work is busily done all around the circumference. The waiting before the veiled central shrine is wanting. The church needs to send its workers out from

that shrine, and to realize the height and depth of its mystery. The supreme need is the gift of the Holy Spirit.

Can the need of the church be met as it enters the new century? Christ said, "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

The Preaching for Today

A theory is best tested by examining the facts which it claims for its support. Statements are widely published that the church is losing its influence. Common explanations are that ministers are out of touch with the people, that they are not informed on present day affairs, that they choose sensational and undignified topics to attract popular attention, that they preach a theology which they do not believe, and that they fail to interpret the mind of God or to reveal the extent and direction of the deeper currents of human life.

Some evidence can be found to support all these theories. But it is partial and exceptional. It fails utterly to do justice to the Christian ministry as a whole, and it does great injustice to the intelligence and religious nature of the American people. In each of the two Christian World numbers of *The Congregationalist* published we have gathered the texts, themes and brief characterizations of the sermons preached in a large number of pulpits the previous Sunday. The ministers who, at our request, have sent these sermon topics are of various denominations, are representative preachers in representative churches of many cities. We invite examination of this trustworthy evidence of the preaching of today. It is not antiquated. It throbs with vital sympathy for men and women. Not one theme is unworthy of an occasion in which worshipers are assembled to consider their relations with God and their duties to their fellowmen. No note of insincerity is to be found in the entire list. God's nature and work, his witness to his son, the indwelling of the Holy Spirit; the sovereignty of grace, the sublime salvation, the completeness of life in Christ; the solitary worker, the value of a human being, love the incentive of divine activity and the duty and joy of winning and helping one's fellows; the reflected Christ, a world-wide citizenship, persecution and the great commission, the victory of faith and the gospel of immortality—these are some of the topics within which lie the most pressing questions and the most satisfying answers for those to whom life is often a perplexing yet always the most profoundly sweet and solemn thing in the world because of its wonderful relations with other lives and with the Father of light from whom comes every good and perfect gift.

A study of these themes gives real glimpses of the men who chose them and who represent the Christian ministry of today. It shows that they believe profoundly in the righteous, almighty, loving God and Father of mankind, who has revealed himself in his Word and supremely in his Son, and who is continually revealing himself through and to his children.

It shows that they speak with the intelligence of holy love to what is best and profoundest in their fellowmen. If what they represent is declining in its power, it is because mankind is going away from God and relapsing into barbarism. This we do not believe. But if those who preach of a judgment at hand for preachers of the gospel will examine the evidence we offer of their work and spirit, we believe they will at least occasionally exhort the people "to give more earnest heed to the things that were heard" lest haply they drift away from them.

How to Make Bible Study More Helpful

Study it. Many suppose themselves to be studying when they are merely reading. Reading it with reverent reflection adds to one's understanding of it. But to study it is to apply the mind to it more closely, to search out its deeper meanings, to acquaint one's self with the facts of its history and of the mutual relations of its different portions, to inquire into the characters of those described in it and those for whom it was written at first, and how its appropriateness has continued equally perfect through all the intervening ages. Study it as you would study any other volume which you were determined to master.

Recognize at the same time its uniqueness and its special object. While you study it like any other work remember that it differs from every other. It has an origin, a character and a purpose peculiar to itself. It is God's message to men, to every man, to you. Whatever conflicting theories of its inspiration and composition may be advanced, this is agreed upon by all scholars that the Bible, in a sense and a degree true of no other work, is God's word to mankind. History proves that no one who thus receives and studies it in earnest fails to gain a blessing from above, and that he who regards it less seriously fails to do it justice and to be enriched in heart.

While it is proper to apply to it the acutest critical scholarship of which we are masters, no study of it is either fitting or successful which is not supremely spiritual in purpose. It appeals to the soul. Its chief aim is to develop and sanctify character. It means to render daily life nobler and holier. Its teachings center in Jesus Christ and it explains how to love him and to be beloved by him, how to imitate him, and how thus to renovate society. The most successful student of it therefore is he who studies it first and foremost with devoutness. Critical study may not be neglected but spiritual study is even more important.

Study it therefore in order to apply its teachings to your own life. To know what its precepts are is not enough. They must be accepted and illustrated in conduct. Studied thus and thus applied, the Bible becomes what the Psalmist called it, "a lamp unto my feet, and a light unto my path."

It is suggestive to find Mr. W. R. Moody, who is now in Great Britain, reported in the *London Examiner* as saying that in his opinion the next revival in the United States

will be one in which the churches and pastors will do their own evangelizing to a greater extent than has been the case in the past.

In Brief

Dr. Edward Everett Hale gave away a thousand apples to a thousand school children in Boston last Friday and every one of them thought him a Hale fellow well met.

The inauguration of Prof. Edward Y. Hincks, D. D., as Abbot professor of Christian theology, will take place on Tuesday, Nov. 20, at 7.30 P. M., in the seminary chapel, Andover.

There are ministers in this country who will understand the reason given by an English pastor for the partial failure of some of his brethren, that they "cannot be expected to give their whole service to God when they are grasping the wolf by both ears."

Père Hyacinthe endeavored to hold a conference at the American College for Women at Scutari last week. The audience had gathered and he was about to proceed when an edict from the Turkish authorities forbade his proceeding. French Catholic influence probably.

"Dr." John Alexander Dowie, formerly of Chicago, more recently of London, invaded Edinburgh last week and the Scotch students, several hundred in number, mobbed him and forced the mounted police to interfere in the faith healer's behalf. The British are less decorous and conciliatory in their treatment of humbugs than the Americans. Dr. Dowie has been comparatively unmolested in Chicago and has grown rich.

Residents of Greater Boston look forward with zest to the course of eight lectures at Lowell Institute by Rev. Dr. George A. Gordon of the Old South Church, which begin Monday evening, Nov. 19, and will be given on successive Monday and Thursday evenings. Dr. Gordon has chosen for his general theme *The New Epoch for Faith*, and for sub-titles such large and suggestive topics as *The Advent of Humanity*, *The New Appreciation of Christianity*, *The Discipline of Doubt*, *Reality and Religious Feeling*, *History and the Moral Order*, etc.

Ante-mortem praise is sweet and consoling. It was a heart-moving moment at the brilliant banquet in honor of Gen. O. O. Howard last week at the Hotel Waldorf-Astoria, New York city, when, after listening to words of eulogy from men of the highest station in civil and military life, educators and typical representatives of the Negro race for whom he did so much, General Howard said: "There was a time when, even in Washington, almost every man ground his teeth at me because I was a friend of the black man—and now, to receive praise for it while I am alive!"

Secretary Barton's genial presence again brightens the Congregational House after 3,000 miles of travel in the vast country of Mexico, whose commercial, political and educational development is, he thinks, nowhere surpassed today. Besides visiting all the missions of the American Board and encouraging the workers, in several cities, notably Mexico and Guadalajara, he gathered the missionaries of all denominations for a conference on methods of work, which yielded rich returns in fellowship and suggestion. Next time you see Dr. Barton ask him to describe the Mexican greeting!

That survey of the achievements of the nineteenth century in the realm of science, published in our last week's issue, has already been pronounced by good judges a masterly summing up of the immense scientific strides of the last 100 years. Its author, Prof. A. E. Dolbear of Tufts College, is not only one of the most delightful and picturesque figures in

Boston academic circles, but has himself an enviable record as an inventor of acoustic apparatus and many appliances used in telegraphing and telephoning. Another recent article which evidently commended itself to hosts of readers was Mr. Morris's characterization, in our *Christian World* number, of America's Men of Fame. We have had calls for extra copies of the issue from a number of different states, and schoolmasters have been putting it into the hands of their pupils.

The kindly and generous remarks which Mr. Frank B. Sanborn, Boston correspondent of the *Springfield Republican*, has made during the recent campaign respecting the purity of motive and wisdom of clergymen and editors who have not agreed with him, force us to call attention to his inaccuracy as a prophet. On Oct. 20 he said: "This year's election is to be decided, not by college dons [this was just after a poll of the colleges of the country had shown how the tide was running], or stock operators, or even by persons with bank accounts, but by the general mass of men whose intuitions in national emergencies are commonly wiser than the reflections and reasonings of the learned or the unenlightened self-interest of monopolizers, great and small." Unfortunately for Mr. Sanborn's fame as a prophet, the common people of a section of the country which cannot always be understood through speculative meditation in Concord seem to have favored the man whom Mr. Sanborn at various times during the campaign has severely condemned. Or does Mr. Sanborn deny that the farmers and country merchants and railway operatives and miners of the Middle West and the Pacific Coast are the common people?

The pathetic spectacle which Mr. Sanborn, ex-Governor Boutwell, Colonel Higginson and others now present, lies chiefly in their denial that new occasions teach new duties and new methods. They seem to ignore the fact that organic political law as well as ethical and spiritual literature is the result of an evolutionary process, and that if the day has passed to swear by the infallibility of pope or Bible, so it also has passed to follow implicitly the teachings of Jefferson or any other great American. One of many strange aspects of the anti-imperialist movement has been that most of its chief leaders have been men who long since forswore blind belief in the inspiration of Hebrew prophets and statesmen. And yet to hear them discuss present day American issues you would imagine that the makers of the Constitution were infallible. Non-liberals in religion in this matter often have been far more progressive and scientific than liberals.

The literary work connected with the recent Ecumenical Conference is perhaps responsible for a romance. Dr. Edwin M. Bliss of the *Independent* was chairman of the press committee, and since the close of the conference has had much to do with compiling the official report. Another worker on conference preliminaries and program was Miss E. Theodora Crosby, and since the close of the conference she also has been laboring upon the report. Last Thursday, in Brockton, Mass., they were married, and are now upon a short trip before taking up a winter's residence in Roselle, N. J. Miss Crosby was long a missionary in the Caroline Islands, and later secretary of the New York and Philadelphia branch of the Woman's Foreign Board. She has recently completed a history of mission effort in the Carolines. She speaks frequently in public, and is unusually well informed on the subject of missions. Dr. Bliss's father was for many years at the head of the Bible House in Constantinople. Incidentally, it will be of interest to subscribers to the conference report to know that it will be ready for distribution about Dec. 15. The delay has been the printer's, not the editors', fault, and is due chiefly to the extraordinarily large edition demanded.

End of the Century Papers

II. A Century of Political Science and Government

BY PROF. JOHN W. BURGESS, COLUMBIA UNIVERSITY

[Prof. John W. Burgess, professor of political science and constitutional law and dean of the faculty of political science at Columbia University, New York city, is a native of Tennessee and a graduate of Amherst College, '67, from which he has received the degrees of Ph. D. and LL. D. After teaching at Knox College he went to Germany and studied history, law and political science at Göttingen, Leipzig and Berlin, and in 1873 returned to Amherst to become professor of history and political science. Since 1876 he has been at Columbia University. Both in his books and in his contributions to the higher class periodicals, technical and popular, he has done work of high order.—EDITORS.]

If the question, What has been the legacy of the nineteenth century to the twentieth in political science and government? had been asked me five years ago, I would have answered without hesitation or qualification that the legacy of the nineteenth century to the twentieth in political science and government was the national state with federal government. But within the past three or four years a modification of this product has revealed itself, which has the appearance of a reaction in the direction of a revival of the principles and structure of the world empire, which may indeed turn out to be only the national state entering upon the discharge of its world duties without destroying the principles of its own structure. In this case the legacy of this century to the next will still be the national state, the national state entering upon an enlarged sphere of duty in world affairs.

We will assume this to be the truth in the premises, since it would be unscientific to presume decadence and impious to lose faith in the general course of progress. And we will hope that the apparent extravagances of the new movement are but the exhibitions of the inevitable violences which accompany a birth moment, and will soon adjust themselves to the calmer order of a true development. From this point of view we may still affirm, in the first place, that while the fifteenth, sixteenth and seventeenth centuries gave government to the modern civilized world, and the eighteenth gave civil liberty, the nineteenth has given liberty under government upon the basis of national popular sovereignty.

It must be said at the outset that this discussion will be confined to the history and structure of the European states, and of those states formed in other parts of the world by original European populations, since the political genius of the world seems to be possessed, if not exclusively, at least in a very superior degree, by the European peoples.

HOW EUROPEAN STATES WERE FOUNDED

All the European states were originally founded by a tribe or band of military adventurers, under the leadership of a chosen chief, setting themselves down upon a disorganized subject population and imposing government upon this subject population for the benefit, primarily, of the governing tribe—the Franks in Gaul and then reaching back into Ger-

mania, the Visigoths in Hispania, the Lombards in Italia and the Angles and Saxons, and then the Normans, in Britannia.

The actual and natural course of development was that the original military chief parceled out a large portion of the territory upon which the subject population lived among the members of the ruling tribe or band, reserving the largest share for himself; that each of these founded a manor upon his estate, that is, established his own local government over the population resident upon his estate; that the chief also founded a manor or manors on the estate or estates reserved for himself; that governmental powers became thus the incident of private property in land; that private property in land became hereditary, and so the governmental powers incident thereto became hereditary; that thus the originally elected military chief became the hereditary king, and his original companions became hereditary governors in their own estates, that is, nobles and princes; that the king's government became confined chiefly to his own estates and the population resident thereon, with the power only to call for assistance under certain exigencies from his nobles; and thus the nobles grew stronger and the kings grew weaker until each noble could defy his king and oppress his subjects at his own will and pleasure.

WHAT THE FEUDAL SYSTEM WAS

This was, in substance, the feudal system as it finally presented itself in the thirteenth and fourteenth centuries. It is hardly proper to give it the name of state at all, but to consider it as a confederation of petty governments, in each of which government was the incident of property in the soil exercised as a property right by the owner of the soil and for his own benefit primarily.

The misery entailed by this curious combination of general anarchy and petty despotism led to the rise of the royal power in the fifteenth, sixteenth and seventeenth centuries as a government for the protection of the people against the rapacity of the nobles and for the subjection of the nobles to obedience to the royal law. The outline of this development was the growth of the towns and their alliance with the royal government against the nobles; the confiscation of the fiefs or noble estates by the royal government, and the substitution of local government by royal officials therein in place of that exercised by the feudal lords; and the severance of the governmental powers from the property rights in such of the fiefs as were allowed to remain, and the assumption of these powers by the royal officials.

THE RISE OF THE ABSOLUTE MONARCHY

And the outcome of this development was the concentration of all governmental powers in the hands of the king, as public powers, distinct from the rights of property and commanding over the

rights of person and property; the substantial equality of all classes and persons before the royal law; the substitution of one law and one custom throughout the realm for the vast variety of feudal customs and practices; the attainment of a common language throughout the realm; the making of a common history and a common literature; and the production of a common interest and a common consciousness of rights and wrongs—in a sentence, the establishment of government, the welding of the nations out of the chaos of feudalism, and the creation of a national consciousness of the fundamental principles of sovereignty, government and liberty.

This was the period of the so-called absolute monarchies—the period of the Tudors and Stuarts in England, of Louis XI. to Louis XIV. in France, of Ferdinand and Isabella to Philip II. in Spain, etc. The title is, however, misleading. It would be nearer the truth to call them exclusive governments rather than absolute governments. That is, they were governments which excluded the feudal lords and princes from the exercise of governmental powers, and confined the exercise of such powers to the officials holding by appointment from the king and at the pleasure of the king and acting always under his command.

As a fact, however, the common subjects had far more liberty under these governments than under the feudal lords and princes, and, in consequence of such liberty under royal protection, advanced to that stage of culture which produced the consciousness of the need of a wider liberty under government and of participation in sovereignty and government.

As yet the people were only gathered about the king as the center of all governmental power. As yet they were bound together with the crown only by the strength and tradition of the old alliance between crown and people against the nobles. And as yet they had created no independent organization of their own to protect them against the possible tyranny of the king. And so when the noble class had become largely merged by intermarriage with the common subjects of the realm, and the opposition to the royal government by the old noble class had thus ceased, in great degree, the kings made the fatal mistake of asserting a *jure divino* and therefore an unlimited power of government over their subjects, and drove them into rebellion in order to protect themselves and enlarge their liberties and immunities against such a claim.

THE BIRTH OF REVOLUTIONS

The period of the revolutions followed, the prime purpose of which was to define and formulate the liberties and immunities of the subject or citizen, and secure them against the powers of the government. The writers upon natural law and civil liberty had laboriously reasoned out what those immunities and privileges ought to be, and now the great question

was how to put the same into the constitution of the state and secure their observance by the government. There was but one way to secure this, and that was for the people to organize themselves in national sovereignty over the king and all parts of the government, impose a constitution upon the government, defining the civil liberty of the individual and limiting the powers of the government in respect thereto, and so transforming the structure of the government itself as to secure the same against the exaggeration of governmental power while preserving the true sphere of governmental activity.

THE FIVE ACHIEVEMENTS OF THIS CENTURY

This has been the work of the nineteenth century, and what this century has produced in the attainment of this great end is its political legacy to the twentieth century. A brief summary will show how rich that legacy is.

First, all the great states of Europe this side of Russia, except the Austro-Hungarian, have very nearly attained their natural physical boundaries, which is also substantially true of the great North American republic.

Second, the population inhabiting each of them has become a nation, that is, a people speaking a common language, having a common custom and common interests, a common history and literature and a common opinion concerning the fundamental principles of rights and wrongs.

Third, each of these national peoples has organized itself as a sovereignty, a state, and has established for itself a constitution in which the civil liberties of the individual are reserved and powers of the government limited, and in which the structure of the government itself is so framed and adjusted by the principles of a democratic electorate, a liberal eligibility to office and mandate, a balancing of governmental departments and an unpolitical judiciary as to defend the liberties of the citizen against governmental encroachment and, at the same time, clothe the government with sufficient power to preserve the peace, maintain order and the reign of law and justice, promote the general welfare and protect the land against foreign attack.

Fourth, each of these states, except the Austro-Hungarian, has established for itself either a centralized system of government under national sovereignty or a federal system of government under national sovereignty, those having a centralized system revealing the tendency towards federalism in administration, and those having a federal system revealing the tendency towards centralization in legislation, both classes, however, having substantially overcome all of the relations of confederation in government, either through peaceful evolution or the appeal to arms or both.

Finally, each one of these national states has, at last, overcome the old wrong of the centuries, that government is for the governors, the ruling tribe, the ruling class, the king and his officials, and has established the principle, and substantially the practice, that government is for the governed, the people. There was a time, perhaps, when government for the advancement of the governing class was necessary to the develop-

ment of civilization, but that time is past, and that condition has been overcome in the national states of Europe and America through the developments of the nineteenth century.

Because the national state rests upon the common consciousness of rights and wrongs, interests and policies, it must be the self-governing, popular state. Being self-governing, it solves the problems of local autonomy and individual liberty without danger to national unity, since the national consciousness of the political and legal ideal is both the basis of civil liberty and the distributor of governmental functions. When that consciousness is clearly developed, and it must be when the nation really exists, then must internal strife be reduced to a minimum, since there is always present the sovereign umpire to settle the contention, and that umpire is not an arbitrary power above the people, but the people themselves in national political organization.

There is no question that the nineteenth century leaves much for the twentieth century to do in perfecting the principles, relations and practices of the national popular state with federalism in government. It has, however, laid well the foundations, and completed much of the superstructure, and drafted the plan for the whole.

It is to be hoped that the twentieth century will not abandon the plan unfinished under the seductive glimmers of the ideal of the world empire. The temptation to throw away all true and solid growth and acquisition in pursuit of this ideal has been a danger, at all times, in the history of the building of states. It is less a danger in the case of national states than in that of states built upon any other principle, since the national states have, or tend to have, good military boundaries, that is, natural physical boundaries of defense, have a patriotic population, a real people, that is, a people who feel their common interest against foreign foes, and recognize the purpose of all government to be the welfare of the governed. While this makes the national state prompt, vigorous and strenuous in defense of its own existence and its own rights, it inspires it with a just and proper respect for the existence and rights of other states, disinclines it, therefore, to adventure and conquest, and breeds in it the sentiment, as well as the principle, that a country belongs politically to the people who live in it.

AN ERA OF NATIONAL STATES

The era of the national states is, therefore, also the era of international law. Instead of the edicts of a world emperor, the statutes of a world parliament or even the judgments of a world tribunal, holding the world in subjection to a single authority or sovereignty, the national states are bound together by agreements, observances and principles, which come to universal recognition and command universal obedience because they are seen to be just and wise by many different states, because they, therefore, rest upon the ethical consciousness of mankind in so far as that consciousness has been developed.

The system of national states provides thus by international law a world order

and a world law as soon as and as rapidly as the world is really ready for them and really able to produce them. The system of national states escapes thus through international law the despotism of the world empire, on the one side, and the anarchy of feudalism on the other.

We may admit that the unity of mankind in a world state is the ideal of the far distant future towards which, however far distant, we must advance. But it is easy to be seen that we have so advanced, and do continue to so advance, by the development of the nations and the national states. Any other way of arriving at a world polity would be one-sided, therefore false and harmful.

Before there can be a world state truly and permanently there must be a world language, a world custom and a world opinion in regard to the fundamental principles of rights and wrongs. And these conditions are being prepared by commerce and intercourse between national states. In a word, the reign of real national states throughout the world is the indispensable condition for the final attainment of the unity of mankind.

THE PRIME PROBLEM OF THE NEXT CENTURY

The planting and development of national states throughout the world is, therefore, the prime political problem of the twentieth century, as it has been of the nineteenth. Where populations exist that are not capable of producing this development themselves, they must come under the tutelage and temporary government of those who are. The national states are thus forced by the demands of civilization to hold dependencies in those parts of the world where this is made necessary by the incapacity of the populations inhabiting these parts. Such relations, however, must be always regarded as temporary, and their purpose must be always kept in mind and continuously and persistently followed up, viz., to raise the subject population to a nation of people capable of self-government. The state which does not so deal with its dependencies has no moral justification for holding them at all and violates the very principle of its own being.

A WORD OF CAUTION

It is to be hoped that the recent movements towards the expansion of the sovereignty of some of the national states of the world over lands and populations distant and distinct, both geographically and ethnically, mean just this and nothing more or less, nothing sinister and selfish, nothing prompted by greed of land, gold or power, nothing in the nature of the world empire established by conquest, held by brute force and exploited for the advantage of a ruling class, or even of the ruling nation.

So far as this nation of our own is concerned, the people are bound to hold the government to this purpose in these movements and to require of it a reasonable advance, from time to time, in the accomplishment of the same, or else lose the primal principle of their political existence out of their public polity and become, perhaps, another Roman empire, to stand for a moment upon a pinnacle of power and glory and then be dashed in fragments to the earth.

The Successor to Dr. Storrs

BY PRESIDENT WILLIAM J. TUCKER

Dr. Dewey is by all the instincts and demands of his nature a preacher. It required no crisis in his personal experience to turn him toward the pulpit. No other position could have really satisfied him. He has tastes which might have been gratified elsewhere and ambitions which might have accepted other ends, but preaching is the only business which could have ever given him satisfaction. Dr. Dewey is an orator, but like Phillips Brooks he is first the preacher. I notice that President Harris has recently spoken of him as an orator of the type of Wendell Phillips. I should agree with him in the estimate so far as personal manner and action are concerned. Speaking without notes, he is never in haste, never passionate, never simply eloquent. He has full command of himself before an audience, the full use of his personality. And yet when I say this I ought to add at once that he never does anything for effect. It is the complete absence of affectation of any sort, the entire manliness of the man, which attracts and persuades. The prevailing note in Dr. Dewey's preaching is sincerity. He does not speak in advance of his beliefs. His appeals to men do not exceed his actual love for them.

Dr. Dewey has the priceless gift for a preacher, a sane imagination. Imagination in the pulpit is a blessing or a curse. It may not only offend good taste, it may violate the truth. It may lead into utter unreality. Dr. Dewey's mind has that noble sanity which guards his most earnest utterances from the dangerous overstatement. He knows how to be effective, striking even, without exaggeration. Few men have equal power with him to vivify the common and familiar. In this sense Dr. Dewey is an unusually practical preacher. His subjects lie within reach of the man intent on daily affairs. Contact is made at once, but as soon as it is made then one begins to feel the pull and the lift. It is not easy to deny the sure truth, nor to resist its fit impression. Dr. Dewey presses his hearers almost immediately into vigorous co-operation with him. He is not a wasteful preacher. He does not take time to get himself or his subject in hand. He is ready with the first sentence to lead the thought and feeling of his audience. He also knows when to stop. He times his sermons, not to assumed homiletical measurements, but to spiritual impressions. When he has done the best that he can do with and through a given truth, he does not endanger the result by the "one word more" which may lack the full force of his personality.

The secret of Dr. Dewey's power in the pulpit, without which his gifts as an orator would be fruitless, lies in his clear and undisturbed faith in the sufficiency of Christ to the needs of men. This fact appears in his enlargement of the demands and capacities of human nature to the utmost. He knows how to stimulate and exalt a man, and then preach Christ to him, as well as to humble and abase him to the same end.

Dr. Dewey is a "son of consolation" to those who are in sorrow on account of the depth and tenderness of his sym-

pathy, but so far as his use of the truth is concerned he is pre-eminently a preacher to young men. He introduces them to Christianity in a way in which they can see and feel its power. Under his preaching Christianity does not seem to them to be out of date. It is instinct with life, the life which they want. Dr. Dewey makes no concessions or reductions in his message. Far from it. The effect of his words is more frequently that of a challenge. He abates none of the imperatives of Christ as he speaks to men. No one in listening to him would suppose that he could take Christ on any other than his terms. Indeed, he would not want to.

The wholesomeness of Dr. Dewey's influence is due in good part to his entire freedom from cant. This is a good deal to say of a preacher. I mean by it that Dr. Dewey will not allow himself to take any position in public speech which he would not take in private conversation. I have never known a man more conscientious at this point. He has steadily refused to accept calls to Presbyterian churches because he could not accept the Westminster Confession as a working creed. His mind rejects as positively as it accepts. As a thinker Dr. Dewey belongs among the progressives, but I think that his watchword is not so much progress in the merely intellectual sense as it is reality in the spiritual sense. This makes him the same man in the pulpit and out of it. The preaching instinct is supported by the pastoral instinct. In society or in politics Dr. Dewey would be a personal leader. Men would gather about him and follow him because they liked him and trusted him. As a Christian man among men he leads in the same way. Unconsciously it may be, but really, as he makes friends for himself he makes friends for Christ.

I am aware that in these brief words of appreciation I am writing with no little freedom, or, as it may seem to others, with no little assurance. My justification is that I have had unusual advantages for knowing Dr. Dewey in the ways in which I have been describing him. A preacher knows few of his fellows as preacher. It is one of the compensations of the transfer from the ministry to executive work that Sundays go with the transfer. For the past few years I have recovered the privilege of the worshiper and the listener. Dr. Dewey has been a frequent occupant of the pulpit at Dartmouth. He has come to us each Sunday with an increasing welcome. Personally I have been strengthened and quickened by his words. He has done me good, a great good. He has impressed himself, still more religion, upon the whole college. He has done, and is doing, a vast deal as a college preacher—all college pulpits are open to him—to make a natural and rightful place for religion in the academic life. And he does this, not by making religion academic, but by making it the simple, genuine, serious and righteous force which it ought to be everywhere.

I have no fear for Dr. Dewey in Brooklyn, assuming that the conditions of his pastorate are such as to support him. Of these I have no knowledge. Every church in a city has at some time in its history its own "problem." I have re-

ferred to Dr. Dewey as the "successor to Dr. Storrs." A young minister who follows one who has been for a long time identified with a given parish and community must expect to be introduced under this designation. An honorable succession has its own value. But Dr. Dewey has already earned his own place in the ministry. He has behind him thirteen years of rare usefulness and honor in one pastorate, he has an enthusiastic constituency among the college men of New England, and he has not yet passed out of the period of high promise and expectation.

Dartmouth College, Nov. 9.

Washington after the Election

BY LILLIAN CAMP WHITTLESEY

In many a play and story the curtain falls after the marriage scene—just when the characters begin to live. Throughout the country the enthusiasm, and to a large extent interest, in politics ends on election day. But here at the capital the hours that mark the finish of your ardor give us our first opportunity for lively expression. Until the choice of the country is known there are uncertainty, unrest and a dignified repression of opinion. A population larger than that which makes up any one of seven states and three territories, and is more vitally interested in the results than any other body of 278,718 citizens possibly can be, is hopelessly and necessarily disenfranchised. Every man who has retained a vote in a state tries to get there to cast it, especially if his state is doubtful. Hence the city is not only anxious, but deserted. Many people wait till after the elections to buy houses, rent church-sittings, order clothing and coal. There is a general state of suspense and collapse.

Rejoicing

It was a great sight, therefore, to be on the avenue late on the evening of election day when the strain was over and every one knew that no radical changes would come to Washington for the next four years. The broad street from the Treasury to the foot of the Capitol was full of rejoicing people, who formed themselves into impromptu processions with bells and horns. In front of the bulletin boards the crowd was so great that the clanging cars could with difficulty get through. McKinley gold chrysanthemums were the popular decoration, and flags were everywhere. The morning broke upon a District full of beaming faces. It will now be the work and the pleasure of this city to arrange for the inauguration of the President and the Vice-President elect. Never was it more ready to do its utmost to make the occasion a great event, for, while it was neither politic nor proper for us to say much about it, we did have a very decided choice. President McKinley is honored and beloved here by people of all parties. His fine self-control, his patience, dignity and reverence are appreciated by the people who see him often on the streets, frequently in public gatherings and always in his pew at church on Sunday mornings. His reelection means the continued prosperity

of the city and for the immediate present a busy winter.

A Full Winter

The national meeting of the W. C. T. U. early next month will be followed by the centennial of the city Dec. 12. Large preparations are making for this event, and the President is deeply interested. He and his Cabinet, the general of the army, the admiral of the navy and the governors of the states—those of the original thirteen—each with a military staff, are to proceed from the White House to the Capitol, where appropriate exercises will be held. The day will close by a reception at the Corcoran Art Gallery. It will be an occasion worth coming some miles to see, and patriotic citizens throughout the country, will doubtless think with pride and remember in prayer their beautiful capital.

John Sherman's Funeral

The day of the great statesman's funeral was warm and radiant with autumn tints. It was a reverent throng of justices, legislators, friends and neighbors who attended the simple service in the spacious marble house that was his home. During these later years he has had profound sympathy from lifelong friends, who saw his strength departing. Often his carriage, bearing his tall, spare figure, was seen along the country drives, but the ashen face lighted only when the sunny head of John Sherman McCallum nestled beside him. The companionship of this pretty child of his adopted daughter was a solace in the loneliness and feebleness of his declining days. A long life will sometimes go out in the glow and brilliancy of sunset tints, and again dull decay marks the advancing years. With the dropping of the gay and the withered leaves upon his casket, the body of the great financier was borne through the streets of Washington and on to its last resting place. The pathos of it was that those who knew him best felt that nature had been kind, for his work was done.

The Census Bureau

The official announcement of the population of the United States previous to Nov. 1 was a triumph for the directors of the twelfth census. To accomplish it something over 1,000 persons on an average have worked in two shifts ceaselessly night and day for six months. And this clerical force would have been helpless without the aid of the automatic, almost human, punching and electrical tabulating machines. The Census Bureau is a sort of a century plant that blooms once in a decade. It is housed in a huge red brick building of one story, with a glass roof, and located at the foot of Capitol hill. The structure was designed for the purpose, built by an enterprising capitalist and rented to the Government. The owner expects to make profit enough during the years of its use to warrant pulling it down when the work is done.

If the visitor is fortunate enough to know the assistant director, Rev. F. W. Wines, D. D., who is the master mind of the bureau, he will be shown into a handsome office, will be taken rapidly through the several rooms, told five times as much as he can remember while Dr. Wines makes the leisure of the tour his opportunity to give directions, answer

questions and fill in the pauses with some capital stories. But the fifteen minutes between the first handshake and the last, which includes a copy of the doctor's sermon before the National Conference of Charities and Corrections at Topeka last spring, leaves a distinct impression of the speed and accuracy of the machines and their manipulators. The work has been expedited by proportions for rapid work. A card about the size of a postal, blank but for eleven holes, stands for each individual in the United States.

Think of it, 78,000,000 of them, and each hole can be translated into a fact concerning the person! They have been punched from the data on the original schedules taken by the census man last June. As many as 12,000 of these cards have been punched by a single operator in a day. Another machine verifies these cards, and still another bunches or tabulates them. They are run through five machines before the tiny needles and levers have made, transcribed and aggregated the punches. The desks are as close as they can be. In one room 800 people are at work, and their hats and wraps hang on all the walls and posts. The clatter of the machines and the ringing of the bells in this room are frightful.

In other rooms, labeled manufactures, agriculture, vital statistics, etc., other work is going on with equal dispatch. The disbursing room, with its huge safes, pays over its counters moneys many times the volume of an ordinary banking business. The bureau has already cost something over six million. It gives one a veritable day of judgment feeling to think that under this roof are the names and certain facts concerning all the men and women, boys and girls of the United States.

From this time on the number of clerks will be lessened. The work of the bureau will continue with a greatly reduced force for two or three years, and may possibly extend to the next census. As each one who has had a place on the temporary roll for a few weeks or months is hoping for a permanent position, the pressure for places is tremendous. In some cases the loss of \$50 per month, so dearly earned by such nerve-taxing work during the past exceedingly hot summer, means actual want at the beginning of winter. The reduction of the force in the Census Bureau always sharpens the clamor for office and leaves some in the pinch of poverty, which might have been anticipated but is never provided for.

The New York Banquet for General Howard

About 400 men attended the dinner in honor of Maj.-Gen. O. O. Howard's seventieth birthday at the Waldorf-Astoria, last week Thursday night. They represented all walks of life and came from many sections of the country. It is safe to say that on no similar occasion for a long time has such a brilliant company gathered to do honor to one man. Senator Depew presided: General Howard sat at his right at the head table and others at that table were: Generals Scofield, Sickles, McCook, Woodford, Whipple, Tracy, Alger, Dodge and Brooks, Admiral Barker, President J. H. Barrows, Captain A. T. Mahan, Compt de Sahune de Lafayette, who had come from France for this affair, Booker T. Wash-

ington, Bishop W. T. Gaines, Governor Smith of Vermont, ex-Speaker Thomas B. Reed, General H. L. Burnett, Rev. Dr. David J. Burrell. One table could have been styled a Congregational one, since many ministers and laymen of the denomination occupied seats there. Among them were Dr. Beard, Dr. Ingersoll, Dr. Rice and H. W. Hubbard, treasurer of the A. M. A. The banquet was given in the main ballroom of the palatial hotel, which was decorated with American flags and individual state emblems.

Senator Depew, the first speaker, began by saying it was absurd that according to law the retirement of our generals and admirals was forced when they had reached the age when their powers were at their best. He recalled the fact that a great deal of the best work in the world had been done by men who were seventy years of age, and instanced Oliver Wendell Holmes, Gladstone, Bismarck, Commodore Vanderbilt and General Roberts of the English army. He spoke of the unity that now exists between all sections of this country, saying that the achievements of the armies from the Continental Army up to the one that is now in the Philippines are largely responsible for this feeling of unity. "It is for these armies," said the speaker, "that General Howard, himself the hero of forty-three battles, stands. As a soldier General Howard has done his duty. As a general he won the plaudits of those over him; as a supreme commander he won the plaudits of the President and the people, and the Christians of the country have honored him because he honored their faith and belief." Dr. Depew also said that the Government today was carrying out the ideas which General Howard originated and executed in the education of the South.

Ex-Speaker Reed paid a glowing tribute to the guest of the evening. "He does not need my praise," he said, "and hardly needs my honor, but I do myself credit in honoring him." Captain Mahan talked about the possibility of a man being both a good soldier and a good Christian. "When people talk about the evils of warfare, General Howard can be pointed to as a living demonstration that a combination of Christianity and war can and does exist."

The address which created the most enthusiasm was that of Booker T. Washington. He said he had traveled over a thousand miles and would have traveled several thousand more if he had to in order to be present. "The name of Howard is in the hearts of the Negro race beside the names of Garrison, Grant and Lincoln. I asked the men and women of Alabama what message I should bring General Howard. They said, 'Tell him we are still rising.' My friends, we remember whence we came. We went into slavery a piece of property; we came out American citizens. Thanks to such men as General Howard, we came out with the spelling-book in one hand and the Bible in the other."

General Swayne, in behalf of the company, presented to General Howard a handsomely bound album containing autograph testimonials from religious and missionary societies, social organizations like the Union League Clubs of New York and Chicago, from universities and colleges and from individuals, including President McKinley, ex-President Harrison and others of national fame.

General Howard in responding was greeted with prolonged cheering. He said that it was impossible for him to return adequate thanks for the honor done him. He spoke of his ambitions for the children of the mountaineers of the country, and said: "We do not want our flag to be hauled down anywhere nor to be disparaged in any way. As to the domains which we have acquired, there is a Providence in the whole matter, and I believe that God intends that we shall keep possession of them. Where our flag flies there is liberty, and where it flies there the gospel of Jesus Christ goes."

C. N. A.

Our Readers' Forum

Current Thought

A Rejoinder from Professor Paine

Dr. E. P. Parker in *The Congregationalist* of Oct. 25 takes exception to my assertion in *The Evolution of Trinitarianism* that John Calvin had little appreciation of the religious aspects of nature. If Dr. Parker had continued his reading of Calvin's Institutes beyond the First Book, from which all his quotations were taken, into the Second Book, and had added Calvin's Commentary on the third chapter of Genesis, he would have ceased, I am sure, to be "astonished" at my remark concerning Calvin's view of nature and natural scenes, and perhaps would have withheld altogether his rather hasty "bit of criticism."

The First Book of the Institutes deals with God as Creator and providential Governor of the world. It is the old stock theistic argument from the evidences in nature of design, intelligence and goodness, and has been one of the commonplaces of theology ever since Xenophon's Memorabilia of Socrates was written. Calvin's style is admirable, and I do not wonder Dr. Parker found "great satisfaction" in the passages quoted. But the second book deals with Adam's temptation, sin and fall, and from this point the whole aspect of the world changes. As the result of Adam's sin, not only man himself but the entire order of nature was brought under God's wrath and curse. Satan, who was already, in Calvin's view, a fallen spirit, was not only allowed to tempt Adam, but after the fall was given "undisputed possession of this world." Calvin's doctrine of "devils" forms a very vital part of his theology. The whole drama of man's history revolves around Satan and the "unclean spirits" who do his bidding. The devil is not only the instrument of Adam's temptation and fall, but also the means employed by God for the "discipline and punishment" of mankind in their present fallen state. In this fall and punishment nature is involved.

Calvin believed, with Augustine, that, had there been no sin there would have been no disease or sickness or death, either for man or beast, no thorns or thistles or noxious plants, no wild or poisonous animals.

But the whole face of nature was changed with man's fall. In his commentary on the third chapter of Genesis Calvin says: "It ought not to seem absurd that through the sin of man punishment should overflow the earth though innocent." The virus of original sin has thus vitiated the vital forces of nature itself. "In all the elements we perceive that we are cursed." "The earth's sterility marks the anger of God." "The inclemency of the air, frost, thunders, unseasonable rains, drought, hail and whatever is disorderly in the world, are the fruits of sin." Calvin was thus prepared to believe in witchcraft, and to defend the cruel executions at the stake of witches which were frequently occurring in Geneva. No wonder, then, that he was ready to accept the doctrine of man's total depravity in its completest form. Even infants are damnable. "Their whole nature is, as it were, a seed bed of sin, and therefore cannot but be odious and abominable to God." Such was Calvin's view of the world in its present fallen state, and all those passages quoted by Dr. Parker should be interpreted in the light of it. They apply to nature as God originally created it, not as it is now, suffering under his wrath and curse. In one of Calvin's letters he refers to a plague that was raging in Geneva, explaining it as "the scourge of God" and a proof that "God's wrath was greatly kindled."

With these facts before us it is not difficult to understand why Calvin shows no interest in natural scenes. They were quite as full to him of signs of the divine wrath as of the divine love. Those awful Alpine cliffs with their gloomy ravines and eternal snows spoke to him rather of the evils wrought by sin and Satan than of the goodness of God. If one

would know how such aspects of nature as surrounded Calvin's daily life, with so slight recognition on his part of their religious impressiveness, may affect one under the new scientific light of today, let him read the eleventh chapter of the second volume of Ruskin's *Præterita* or almost any chapter of his *Modern Painters*, from which I quote a single sentence: "If, instead of assuming the being of an awful deity, which men, though they cannot and dare not deny, are always unwilling, sometimes unable, to conceive, we were to show them a near, visible, inevitable, but all-beneficent deity, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market place." The real excuse for Calvin is that he had no scientific acquaintance with nature and its laws. He believed that the world was created in six days, and gives a wholly unscientific reason why it was not done "in one moment."

On the whole, I am inclined to thank Dr. Parker for his criticism. It has given me an opportunity to explain more fully Calvin's view of nature, and how it was that he had so little fellowship with it. This world was for him a battle ground of hostile forces. His "citizenship was in heaven." Geneva "was simply a place to stay in" until the "good fight" was fought and the crown was won. John Calvin as a theologian has had his day; but as a hero of faith his name is among the immortals.

LEVI L. PAINE.

Bangor Theological Seminary.

Misleading Statistics Corrected

In last week's issue of *The Congregationalist*, under the title *Misleading Uses of Statistics*, you say: "A speaker at the Boston Congregational Club last month quoted from the Year-Book the statement that the net gain for the last year of all the churches of the denomination, with a total membership of 630,000, was only 1,640. From this he drew the conclusion that the labor of 384 members for the entire year resulted only in the conversion of one person."

As I am the speaker referred to allow me to say that your statement of the "conclusion" I drew is incorrect. I said nothing whatever about the number it took to secure the "conversion of one person." I was speaking, as the first sentence of your report above clearly shows, of the "net gain" in the total membership. To show the proportion of the net gain to the whole membership I divided 630,000 by 1,640, and then said: "Therefore, on an average, 384 persons in a period of twelve months were able to secure one addition to our body of church members."

To have spoken of the gains in membership without deducting the losses would surely have been making "misleading uses of statistics." Merchants when "taking stock" figure their gains, not by adding up their profits and ignoring their losses, but by adding up their profits and subtracting their losses. Why should not churches do the same?

Cambridge.

R. A. BEARD.

[According to the figures in the last Year-Book, there were 629,874 members and 24,514 additions on confession, which would make one addition on an average for every twenty-five members. Dr. Beard now makes it plain that the inference drawn in the daily papers from his statement was not the one he intended.—THE EDITORS.]

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both heat and light; but yet put out the candle and they are both gone—one remains not without the other. So 'tis betwixt faith and works.—John Seldon.

THE VERDICT OF THE PEOPLE

France must welcome Mr. McKinley's success with sympathy and confidence in his foreign policy. With respect to questions in which the two cabinets came into contact, he has always taken into consideration our interests and these traditions will be observed for the next four years.—*The Figaro, Paris.*

No one who has abiding faith in the intelligence, integrity and patriotism of the American people could have entertained a single doubt with regard to the result of the campaign. All the strongest and best sentiments and convictions of American citizenship were appealed to in yesterday's issues, and the people responded to them as a thoughtful, conscientious, patriotic people could be confidently relied upon to do.—*Philadelphia Ledger, Independent.*

Mr. Bryan's defeat is attributable mainly to this lack of faith in his financial and economic theories. In part, too, it may be traced to the lack of confidence in his capacity for the administration of practical affairs. Admiration is not confidence, and the esteem for Mr. Bryan's personal character—for his purity, honesty and sincerity—was not sufficient. A man who is admired for his eloquence, his lofty motives and a certain vein of rapt poetic or prophetic fervor is likely to be mistrusted as to his capacity for getting down to earth and dealing with the affairs of earth.—*Chicago Record.*

We believe it to be perfectly clear that if the country has rejected Mr. Bryan it has done so with reluctance. It has wanted just such a president as he would be. It has enjoyed the prospect of exchanging a flabby nonentity for a man with a mind, a will and a conscience of his own. It has longed for a chief magistrate who would dominate the sinister aggregations of capital instead of being dominated by them. Mr. Bryan could have been elected by such a majority as no president since Grant has ever had if the two extraneous issues of free silver and the abandonment of the Philippines had not been needlessly dragged into the campaign.—*New York Journal.*

It will be well for the nation, as for the party, if the repudiated ruck of Bryanism shall be swept into everlasting limbo, and the Democracy, chastened by defeat, shall come to its own again as a party of coherent and rational principles and of patriotic ambitions. The nation has need of a dignified and intelligent opposition; that is an essential to the best form of party government. It is not well for all good men to be perpetually forced to fight a mob. There should be two parties capable and worthy of mutual respect. It will be, therefore, a feature of this national victory which no judicious Republican will regret if the Democratic party shall be so reorganized as to be no longer a menace to the nation's honor.—*New York Tribune, Republican.*

The cause of liberty and self-government, of humanity and consideration of the rights of weak races, has for the moment been eclipsed, and that, too, largely through the votes of its professed friends. . . . As for *The Republican*, it will continue to strive against the ingrafting of colonialism upon the fabric of the republic, and for the preservation of free institutions in harmony with the national traditions and ideals of the fathers. It rejoices in being able to show hands clean of any complicity in this betrayal and slaughter of a friendly and confiding people in the Orient, and it refuses to accept the verdict as one indicative of a fixed determination on the part of the American people to use the army to cut out markets and bring vassal states under the absolutism of a home republic. If liberty and free institutions are to be saved to the world, it must be through the United States and the way cannot lie along the course this nation is now going.—*Springfield Republican, Independent.*

The Home

Love Unexpressed

The sweetest notes among the human heart-strings

Are dull with rust;

The sweetest chords, adjusted by the angels,

Are clogged with dust;

We pipe and pipe again our dreary music

Upon the self-same strains,

While sounds of crime, and fear, and desolation

Come back in sad refrains.

On through the world we go—an army marching
With listening ears;

Each longing, sighing, for the heavenly music

He never hears;

Each longing, sighing, for a word of comfort,

A word of tender praise,

A word of love to cheer the endless journey

Of earth's hard, busy days.

They love us, and we know it; this suffices

For reason's share—

Why should they pause to give that love expression

With gentle care?

Why should they pause? But still our hearts
are aching

With all the gnawing pain

Of hungry love that longs to hear the music,

And longs and longs in vain.

We love them, and they know it; if we falter,

With fingers numb,

Among the unused strings of love's expression,

The notes are dumb;

We shrink within ourselves in voiceless sorrow,

Leaving the words unsaid,

And, side by side with those we love the dearest,

In silence on we tread.

Thus on we tread, and thus each heart in
silence

Its fate fulfills,

Waiting and hoping for the heavenly music

Beyond the distant hills.

The only difference of the love in Heaven

From love on earth below,

Is—here we love and know not how to tell it,

And there we all shall know.

—Constance Fenimore Woolson.

Mistress and Maid

Story writers are discovering possibilities in the servant girl and she is becoming a factor in fiction. A story about a mistress and maid appears in this issue of *The Congregationalist*. Rev. C. M. Sheldon's new story has for its heroine a house-worker, and Mrs. Phelps Ward's serial, "The Successors to Mary the First," recently begun in *The Ladies' Home Journal*, is based on the domestic service problem. Never was this subject so generally discussed by the press. On the whole, the mistresses receive the sharpest condemnations. Individuals among them feel this to be unjust, since the blame is by no means all on one side. We freely admit that maids are frequently incompetent, ungrateful, untrustworthy. We can appreciate the attitude of the house-keeper who confided to a friend: "Yes, I keep a girl a while to rest my body; then I go without for a while to rest my mind." But in any reform the most intelligent and influential must lead the way. If we are to be judged according to our opportunities and gifts, then the greater responsibility rests with the mistresses. Any solution of the domestic service problem must originate with them.

A Letter to Philemon

BY MARY E. Q. BRUSH

Mrs. Hawley uncorked her inkstand, took up her pen and drew forth paper and envelopes. Evidently the task before her was not a pleasant one, for there was a frown on her usually sunny face.

"Yes, I'll write to the Matron," she exclaimed to herself in an undertone. "Write and tell her that I can do nothing with Ellen! I'm sure I do not see why she sent such a girl to me. I dare say they could do nothing with her at the 'Home.' Slow, stupid and sullen—O, she doesn't answer my purpose at all!"

But writing the letter wasn't so easy, after all. Mrs. Hawley made several attempts at stating her complaints in black and white, but she was not satisfied with the results; she paused to nibble reflectively the end of her pen-holder; now and then she cast disapproving glances through the doorway leading into an adjoining room, where a slender, stoop-shouldered, pale-faced maid-of-all-work was dusting and putting things to rights in a leisurely, half-hearted way annoying to her energetic mistress.

With a gesture of vexation the latter turned again to pen and paper, but her eyes and thoughts continued to wander, until presently both chanced to be drawn toward a little, well-worn Bible lying on the table and near it a *Lesson Quarterly*.

"Dear me! the week has nearly gone and I haven't prepared anything for the woman's Bible class lesson. I promised Mrs. Gray that I would take charge of it during her absence. I'd almost forgotten about it! I must attend to it right away, for this afternoon I'll be engaged in entertaining the Hentys, if they arrive on the three o'clock train. Well, this bothersome letter'll have to wait until next week. I suppose, anyhow, I'll have to put up with Ellen until the end of the month. Let me see—what is the lesson? O, Philemon! Why, what a tiny book of the Bible! I'm sure I never noticed before that there was only one chapter to it! It's Paul's epistle to"—here Mrs. Hawley's pretty, brown eyes wandered down the sacred page as she read, rather carelessly at first, it must be confessed, verse after verse.

Suddenly a new light came into those eyes and the flush deepened on the still youthful cheeks, for she was now reading, with new and absorbing interest, that beautiful old letter, as sweet in its ancient courtesy as the fragrance of dried rose-leaves—the letter that deservedly has the honor of a place by itself in Holy Writ—the epistle of Paul, the brave, cheery prisoner, to his "dearly-beloved fellow-laborer, Philemon."

And what was the purport of this letter, with its long, stately, yet gracious, preface, extending "grace and peace, from God our Father and the Lord Jesus Christ," the assurance of unflinching prayers and the sincere acknowledgment of the appreciation of Philemon's love and fidelity? Paul, the aged prisoner, intercedes in behalf of—*whom*?

Onesimus! Onesimus, once the slave of Philemon—"which in times past was to thee unprofitable, but now profitable to thee and to me!" Why had Onesimus become "profitable?" Because Paul, ever eager for opportunities of doing

good, even while "in bonds" and in prison, had shown the way of life to this poor fugitive! Onesimus was a redeemed soul, ready for the Master's service, ready to minister, ready to be obedient unto his lawful superior. God's love had touched his forlorn life with its hallowed light and made even "drudgery divine."

With much tenderness Paul goes on to beseech the master to receive Onesimus—"not now as a servant, but above a servant, a brother beloved!" The apostle's trust in Philemon's sense of justice and goodness of heart rings clear in the confiding words: "Knowing that thou wilt also do more than I say!" Then the loving letter of the little book *Philemon* ends with the benediction, "The grace of our Lord Jesus Christ be with your spirit. Amen."

Surely that benedictory influence of so long ago had still vital power, for it entered Mrs. Hawley's heart. A softened expression came over her face as she glanced again into the adjoining room.

The maid, Ellen, had finished her task, and was standing for a minute looking out of the window on the pleasant country landscape—the hills and valley and winding river; the wistful expression on her face seemed to refine the somewhat commonplace features into a certain beauty.

"May the Lord forgive me!" the mistress was saying to herself. "I fear I have been thinking of Ellen as a mere machine—a creature of flesh and blood made to do my bidding and do it well! I have not thought of her as a stranger and alone in the world. I've paid no heed to what the matron wrote me when Ellen came—that the girl had been ill and discouraged and that country air and pleasant home life, it was hoped, would benefit her. And what have I done to cheer her or help her? Were I to send her back now, would she go happy in the consciousness of God's love, of Christ's salvation freely given? Have I ever spoken to her of these things? Paul could speak of them, even when heavily burdened by his own troubles. Yes, if I were to send her back, could I send her as Paul sent Onesimus? Have I ever shown her at any time or in any way the least bit of sisterly love or given her sisterly help?"

Moved by these feelings, Mrs. Hawley rose from her chair and walked into the other room.

Ellen glanced up half-frightened, as if expecting a sharp reproof for the minute's "dawdling"—that word she was so won't to hear and which always stung her like the cut of a lash! She seized her broom and duster and was about to withdraw to other tasks in the kitchen, when her mistress's voice detained her. Ellen forgot her "manners" and stared, for on Mrs. Hawley's face was a strange, new light, her lips wore a gentle smile, and, wonder of wonders! she reached out her small, white, jeweled hand and gently touched Ellen's red, toil worn fingers.

"How tidy the room looks, Ellen! So sweet and fresh. You have cleaned very thoroughly, I see. I hope you are not very tired, for I thought we—you and I—might take a little walk. The morning is so pleasant! Get a basket and trowel and we'll go up into the woods after some ferns. It is too beautiful a day to stay indoors. What? Our luncheon? O, never mind!

Mr. Hawley won't be home until night, and the children will be satisfied with bread and milk and berries, with the nice custard you baked early this morning. O, we'll get back in time to prepare so simple a repast as that, and the walk will give us good appetites. It'll be good for both you and me to breathe in some of this glorious morning air!"

"You and me!" What a pleasant union of the two pronouns.

A bright look came into Ellen's stolid face. The soul within her stirred at the gracious words—stirred so that, in the quaint old expression, "the water stood in her eyes." She spoke in a tone that trembled a little, yet was glad and hearty:

"O, thank you, ma'am! It'll be beautiful to take a walk out on the hills and to the woods. I haven't been there yet, but I've heard the children say how nice they were." And with a brisk step Ellen hurried away to get trowel and basket.

Ah, that walk up on the hillside in the pleasant sunshine, with the sweet west wind blowing, with the sight of flowers and the sound of singing birds and the outdoor freedom—how much good it did the two women! How near it brought them to each other, not with the common "familiarity that breeds contempt," but the real human sympathy that ennobles both high and low, rich and poor, learned and unlearned! Under its gracious influence the doors of Ellen's heart were unlocked, and the story of her cheerless, tempest-tossed life came out bit by bit for her mistress. Mrs. Hawley realized with new humility that in many things she had been mistaken; what she had thought was sullenness was grief and discouragement; carelessness and seeming indifference had been nervousness and timidity and weariness, resulting from a recent well-nigh fatal illness.

"But it seems wonderful how this walk does hearten a body up," Ellen exclaimed with bright eyes and tones of new cheer. "An' the kind words you've spoken—why, ma'am, they've driven away all the homesick, discouraged feelings! Why," with a laugh that was something like a sob, too, "I thought *nobody* cared! That I'd better be out of the world than in it! That I wa'n't a speck o' use anywhere, an' folks was sick of me! But I'll just brace up—I will, sure! I can't help doin' it, when you says, ma'am, that you do care for me—an'-an'," reverently, "that God cares, too!"

You see Onesimus was in a fair way to become "profitable!"

The noon bells and whistles sounded shrilly. Mistress and maid hurried down the flowery hillside, their hands laden with the treasures of the woodland and in their hearts yet richer treasures. At the close of the month there was little danger of mistress and maid separating in mutual dissatisfaction—or, indeed, of separating at all. It is true that the "letter to Philemon" was written, but it was very different in tone from that which Mrs. Hawley had started to write at the beginning of this story.

Those who are really happy are often pleased to speak of matters indifferent. Sometimes I think it is those who only wish to be happy who deal in superlatives and exclamations.—Bradford Torrey.

Closet and Altar

No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.

Men secrete their religious life through shame or fear of criticism or morbid sensibility; but no man can be a Christian without being luminous.—H. W. Beecher.

The still, sweet influence of a life of prayer
Quickens their hearts who never bow the knee,
So come fresh draughts of living inland air
To weary, homesick men far out at sea.
Acquaint thyself with God, O man, and lo!
His light shall, like a garment, round thee flow.
—Alice Cary.

Some nameless influence goes out from your least conscious hours that alters and shapes in its little measure every man, woman or child that you ever knew.—Bishop Huntingdon.

Every life is a profession of faith and exercises an inevitable and silent propaganda. As far as lies in its power it tends to transform the universe and humanity into its own image. Thus we have all a cure of souls. Every man is a center of perpetual radiation, like a luminous body; he is, as it were, a beacon, which entices a ship upon the rocks if it does not guide it into port.—Amiel.

I am convinced that what a man does in the fear of God shall tell on the interests of the Redeemer's kingdom. Like heaven it will be working, though we do not see it.—Albert Hopkins.

Though I were at any time tempted or melancholy, when I do perceive the cheerfulness of my companion, then straightway by occasion of his cheerfulness am I turned back from temptation and melancholy to inward and outward cheerfulness.—Francis of Assisi.

Teach me, dear Lord, what thou wouldst have me know,
Guide me, dear Lord, where thou wouldst have me go;
Help me, dear Lord, thy precious seed to sow,
Bless thou the seed that it may surely grow.
—Georgia Fulton.

Even the sluggard's garden brought forth fruit—but not for the sluggard's benefit. The diligent man reaped and carried off the only harvest that it bore—a warning.—William Arnot.

If thou knewest how that every black thought of thine or every glorious thought took root outside of thee, and for half a century pushed and bored its healing or poisonous roots, O, how piously wouldst thou choose and think!—J. P. Richter.

O Thou who hast made us lights in the world, help us to shine for others through the indwelling of thy holy Light. Keep our hearts from evil and our lips from guile, and may no pride or folly dim the shining of thy presence in our souls. Make us like thyself, O Christ, and may the influence of our daily lives be for thy glory. Let thy Good Spirit guide our thoughts and words and thy true light be clear for joy and service all our days. For thou art our Light and Hope forevermore. Amen.

Stealing a March on Christmas

BY SARAH AVERY FAUNCE

"Yes," Mrs. Graham said, "the Christmas column of my journal is a source of pleasure to me all the year round, and I hope it carries a bit of cheer or comfort to my friends when its results reach them."

"How do you find space to write out any notes for the future?" questioned her friend, Mrs. Holloway. "I find hardly enough room in my diary for a record of past happenings."

"Would you really care to see mine?" It is quite out of the conventional order of well-bound, gilt-edged journals. Just to make allowance for my Christmas column and for any extra memoranda that I may need after the year closes, I always buy twelve rather thin blank-books and rule off a column about two inches wide at the right of each page; but it would be perfectly feasible to have a separate Christmas book if one chose. It is easier for me," she continued, as she opened her desk, "to write each date myself. One's chronicles sometimes refuse to be condensed or expanded to conform to the space which a printer has allowed. It may give you my plan better if I read you last year's journal, with footnotes for your benefit."

"Dec. 25. Kate's Greek scholars gave her seven of the American Statesmen series. Finish set for her if possible."

"Such a phenomenal way to take time by the forelock I never heard!" exclaimed Mrs. Holloway.

"I have several other notes for that date. It is a simple thing to catch people's wants when their hands are so full of gifts that they never dream of further possessions."

"Horace Whitney's mother gave him a couch for his room at college." Horace is John's chum, you know. "Make pillow-cover for next year. John can give pillow."

"Ellen admired M.'s Japanese screen. Look at Neesima's for one."

Mrs. Holloway interrupted with a sigh. "I should despair," she said, "of competing with you. But really I can see already what a start it gives to begin before the day's gifts are fairly cold. Do you keep up this pace all through the year?"

"No, indeed," Mrs. Graham said, with a laugh at her friend's dismayed look. Tracing her pen lightly along over page after page, she continued: "There is nothing more until Feb. 3. Then I have: 'Norah Mullens's coat looks very shabby. Make golf cape from mother's gray Himalaya shawl.'"

A flush crept into the sweet face as she read this, but she added, brightly, "I am not always able to give new or expensive gifts, but by taking things early I can use my time to save my purse. Mrs. Mullens was married from our home after seven years of faithful service, and I know that mother would be glad to have her clothing used to keep Norah comfortable."

"For March 5 I have written: 'Spent the day with Elizabeth Stone. She admired the lace I was doing and wished that her eyes would allow her to sew. Make an oblong piece for her dressing-table.'"

"March 12 says: 'Aunt Mary ran over

today to read me a new poem of Christina Rossetti's. She saves every one that she comes across. Price the complete volume when in town the next time."

"I envy your Aunt Mary," commented Mrs. Holloway, "for I share her love for the choice thoughts that have come to us from that source."

Mrs. Graham made a surreptitious note in her book before she read the next item. "April 5 was my birthday and Oliver gave me that beautiful rug in front of my desk. Cousin Laura was here on a visit and expressed a pent-up wish for 'one thing in her whole house whose colors were not on the war-path,' so I have written: 'Ask all the cousins to combine and send Laura an Oriental rug for her sitting-room.'"

"June 11. 'Received prospectus of next year's Sunday school lessons. Why not give my class a set of pictures on the life of Christ?'"

"I should like to know," interrupted Mrs. Holloway, "if you have all your presents planned in this way, what you do when the sales and fairs begin to flood the town? My husband calls them snares and fails, for I invariably start out with a full purse and high hopes of combining present charity with a long line of check marks on my Christmas list. It is always the same old story of two stools, and I come home cross and tired, laden heavily enough, but with absolutely nothing that would be appropriate or acceptable to one of my friends, and with a purse as flat as my hopes."

Laughing at the doleful tale, Mrs. Graham said: "O, yes, I buy at fairs, but I always tuck into my bag a list of the friends for whom I have made no special provision. I remember one dreadful year, after the fair season was over, counting up fourteen doilies—I had made several already—and most of my women friends and relatives were embroidering them at the rate of three a week. What did I do with them? Well, after much pondering I laid aside three of the prettiest for the friend whose eyesight has failed, distributed several about my own home and put some—don't think it incongruous—into the missionary barrel. That stock of doilies was the means of my promotion into another grade of giving."

"Read on," urged Mrs. Holloway, "I feel the stirrings of common sense. Proceed to inspire, please."

Mrs. Graham turned the leaves thoughtfully. "I am wondering just what you would most care to hear. O, I have it now. Early in the winter I had been deputed to visit, occasionally, three of the elderly people of our church, and there was impressed upon me the unutterable longing that must come to see beyond the four walls, however bright they might have been made, to the beautiful outdoor world. I jotted down an item in my book with this result: half a dozen of us used our eyes and our cameras all through the summer, taking pictures of woods and water and in cases where it was possible of the old homesteads. These views we combined at Christmas time into portfolios for our shut-in friends."

"What a delightful idea!" exclaimed Mrs. Holloway. "I shall adopt that immediately and begin some water-color sketches for the covers this very day."

"Yes," she added, softly, "I shall do in fancy lettering."

'Sweet fields beyond the swelling flood
Lie drest in living green.'

"You have improved already upon my meager ideas as I supposed you would," Mrs. Graham replied, as she gave her friend a loving glance. "Then," she continued, "for this year a little band of children are pressing the wild flowers as they come and the old-fashioned garden flowers. They are mounting them on paper and tying them together for the same purpose."

"That must be a fund of enjoyment and safety for the children, and I can imagine how the memories will rush in with fresh comfort for the lonely lives," said Mrs. Holloway.

"Yes, and if there are some stray blots of paste the grandmas will prize them all the more," said Mrs. Graham, with a smile. "I am afraid the rest of my book is too commonplace to read. Just two or three more and that will surely be sufficient."

"Sept. 6. Mrs. Williams spent the day. Dropped her handkerchief six times. Complains of new styles for old folks. Make her a handkerchief and glasses bag of black satin."

"Sept. 20. At Emily's for a few hours this afternoon. Noticed that she had to throw the pieces of her work into the fireplace. Buy scrap-basket for her room."

"Saw lamp globes advertised at K.'s. Look for one for John. His is cracked to the verge of breaking."

"Have finished The Sky Pilot. Get a copy for Cousin Louise. The canyon-flower chapter will comfort her and say to her what I have wanted to say but never dared."

"Oliver's Armenian protégé goes home the last of December as a minister to his people. Make up a calendar, with notes from his friends here, to cheer him in his trying work."

"Lunched with Sue G. A homely pitcher on the table. Know she must hate it. Get a pretty one for her."

"Start bulbs for Miss Peters. Her rooms look cheerless enough."

"Had a long talk with Julia B. Fear that her trouble is making her lose courage and faith. Buy Daily Strength for Daily Needs in gray cover like my own. Can omit a present for Cousin Sarah to pay for this. S. will be glad to have me do it and accept a note instead."

"Jack and Nell just moved into new house. Make a Guest-Book for her."

"And now you must want to cry 'quarter,'" she said, as she laid aside her book. "I hope you can take my homespun plan and develop from it something really worth while."

"O! I have guessed your secret," exclaimed Mrs. Holloway, with shining eyes. "You have taken a divining rod more infallible than witch-hazel and have coolly gone about among us all, finding out our secret desires. Perhaps, with common sense and a keener love, there is hope for me to make a satisfactory Christmastide."

True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.—George Washington.

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The Conversation Corner

AND now the Home Editor, away from home, sends her vacation letter. Yes, I know that we said, two or three weeks ago, that the picture of the Cambridge children splashing in the New Hampshire brook was positively the last vacation picture of the season. But these foxes are not on a vacation, surely; as you see, they are "at home"—chained there!

Dear Mr. Martin: I followed your instructions and looked up the boy and girl in this town who "chose up sides" and brought in the largest number of wild flowers last spring [see Corner, July 12]. I also learned that there is an unusual interest among the school children of Rowe in flowers and ferns. At the Charlemont Fair (i. e., "Cattle Show") they had a fine exhibition of pressed flowers and drawings of flowers. There was also a collection of the grains grown hereabouts, shown in tiny glass bottles neatly labeled, and, most interesting of all, some collections of native woods. I wish you could have seen the exhibit sent in by Elwood S., a boy of twelve, whose acquaintance I have made. He had collected no less than sixty-nine specimens of different trees. The sticks, about as long as one's finger and of uniform length and size, were nicely mounted on a great piece of cardboard, labeled, and the varieties of birch, maple, etc., carefully grouped. He means to try again next year, and thinks he can bring the list up to seventy-one. He intends to cut and polish half of each stick so as to show the grain of the wood, leaving the bark on the other end. Isn't that a bright idea, and a hint for other boys? Boys always like to use a jackknife!

No wonder Rowe children, as well as their fathers and mothers, are intelligent, for this little hill-town, four miles from a railroad, had one of the first libraries in New England—and that means in America. It was founded over a century ago, although it did not pass into the hands of the town until many years later. Of course I visited the remains of old Fort Pelham, which has an interesting history. A descendant of the very family you asked me about took me over the grounds, pointed out the ridges where the old stockade stood, the well, the parade ground, etc.

Your Cornerers are fond of telling about their pets. I must tell you of two strange, beautiful creatures I saw chained in a yard at Munroe Bridge the other day. They had bright yellow fur, long and soft, sharp-pointed noses, and such great, handsome brushes! That "gives it away," and you will of course guess that they were captive foxes. I say "captive," because these wild creatures are neither of them really tame, although one allowed me to rub his fur and handle his beautiful, soft ears. The farmer who owns these animals came into possession of them when they were very young. He discovered a whole den of baby foxes and kept these two for pets. They frolic like kittens. We had a camera, so that I can send you their portraits.

Another strange animal—a biped—is very plentiful around here just now. It has a body exactly resembling a small boy's, but with a yellow head (sometimes green also), which is like an imp's. It grins constantly, and loves to prowl at night, seeking whom it may frighten. I think his name is Jack—in full, Jack O'Lantern, and probably well known to most Cornerers.

Rowe, Mass.

A. L. B.

Yes, I saw one specimen of the same species grinning around my corner a few nights ago, but I think this Jack does not appear often this year, his glaring eyes being eclipsed by the torchlights of the "Rough Rider" and "Zouave" boys! Why is it, Cornerers, that any such curious creature is called "Jack"? That name generally seems to be applied in sport. Do you think of any other instances—besides Jack Frost? Then

again, why is the captive fox, whom the vacation camera captured anew, called "Reynard"? What is the use of our Corner sign, unless we use it?

I am much interested in the mention of that ancient library. I think it was called the "Social Library," as were other similar loan-libraries in that same region—of which I have some specimens on the "boyhood shelves" in my room. That one in Rowe was started in 1797, and I have recently "scrapped" a newspaper notice of its being founded by Rev. Preserved Smith, an early minister of Rowe, whose memory as well as his library is preserved in all that hill-country. His predecessor owned the whole town to begin with, and named it *Myrfield* which is said to have meant "my rye field," because the minister was very fond of brown bread. Even if that be true (which I somewhat doubt), it speaks well for the pioneer pastor's tastes—I wish I could eat once more some of that old-fashioned "rye'n-injun" bread! And that reminds us of the French and Indian war, of which "old Fort Pelham" is a



relic. For whom was the fort named? Anything to do with "Pelham Manor," in the historic region on Long Island Sound, where we have a correspondent? That wood-collecting scheme is fine—I hope Elwood S. will write us more about it some time. The use of Jack's jackknife in cutting such specimens is better than in carving out a Jack-o'-lantern face—although perhaps the old saying may be quoted: "All work and no play makes Jack a dull boy"! But then again, is not there really more fun in the wood-collecting than in toting round a tallow candle in a pumpkin-head?

Our editor's letter has started us off on so many ? lines there will be only room for two real children's letters.

Dear Mr. Martin: Did I write you that I received your letter and the picture? I have been so busy at home and at school I may have neglected it. How is Kitty Clover? [Sound asleep, on my table, thank you!—Mr. M.] I had to stop then and let my kitty in through the window. I am pressing autumn leaves this year. I have some beauties. The maples are the loveliest, but the oaks are lovely too. I am going to put them in a book—paste them on the leaves of a book, I mean. Cape Cod. MARGUERITE U.

This seems a case of simple restitution; do you remember Thomas Hood's lines?

Boughs are daily rifled
By the gusty thieves,
And the Book of Nature
Getteth short of leaves.

If Marg'ret Under-wood
Those leaves (without leave) took,

"Twill e'en the trees releave,
"To put them in a Book!"

A letter from the little farmer boy in Maine I think I will ask the printer to put in capitals, just as he has written it.

DEAR-MR-MARTIN-WE-FINISHED
HAYING-LONG-TIME-AGO-WE-
ARE-NOW-DIGGING-POTATOES-
WHEN-IT-DONT-RAIN-WHEN-IT-
RAINS-I-HELP-PAPA-HUSK-CORN
I-LIKE-WINTER-BEST-I-AM-GO-
ING-TO-STUDY-AT-HOME-I-CAN-
NOT-GO-TO-SCHOOL-THIS-WIN-
TER-FOR-IT-IS-TO-COLD-SO-I-
AM-GOING-TO-LEARN-AT-HOME
SO-GOOD-BY-FROM-

Maine.

TOM H.

Good-by, Tom; success to you in learning at home all the long winter. Perhaps some of us will send you a little book to give a pleasant variety to your lonely study. You ought to have your husking done as I see by the newspaper they do in Rowe; that is, by inviting all the young men and maidens to come together and help—the "husking bee" gives them a happy time and the farmer gets his husking done!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

WHO CAN GIVE ANY OF THESE

Kindly give the poem from which I recall the following:

The massive gates of circumstance
Are turned upon the smallest hinge;
And oft some seemliest, pettiest chance
Gives to our life its after time.

Also, this from an old "Godey's Lady Book":

And I heard the angels say,
"Let us bear the child away
Where the cold, sharp frosts never fall."

Warren, Mass.

A. H. B.

Dear Mr. Martin: I wish some one would inform me through the Corner where I can find a poem entitled "A Dream of Dickens." It commences:

I sat in the chancel
When the day was past and gone.

Dover, Me.

L. P. E.

Mr. Martin: I am interested in reading the Corner, especially about the old hymns and verses. You may remember our family when we lived in — in 1843. [O, what a long time ago that was!—Mr. M.] Has any one the verses, entitled "The Crucifixion"?

The Son of Man they did betray,
He was condemned and led away;
Think, my soul, on that dread day,
Look on Mount Calvary.

I heard it when quite young, and it made a lasting impression, but the verses have been lost. I esteem it a great comfort to be able to repeat hymns learned in early years, especially when unable to read from sleeplessness or weakness.

Brattleboro, Vt.

M. L. H.

Dear Mr. Martin: Can you supply the short poem by Marianne Farningham, entitled "In the Afterglow"? I understand she is an English poetess. The poem was read in an American paper about twenty-five years ago.

Clinton, Mass.

C. H. W.

Yes, English. "Marianne Farningham" is a pseudonym, the author's name being Mary Anne Hearne.

L. M. M.

Sober Living*

By Rev. Isaac Ogden Rankin

The spirit of unthinking self-indulgence, common always, was never, perhaps, more common than in the Greek communities of Paul's day, and its results in character were clearly defined in that island of Crete, where Titus had been sent to organize and oversee the churches. It is no accident, therefore, that the apostle's pastoral advice puts the emphasis of repetition upon sober-mindedness. It was and is the need of Christians everywhere, but was especially to be held up before the new disciples among a people of whom the apostle quotes, not in contempt but sadly, one of their own prophets, who called them "always liars, evil hearts and idle gluttons." In his own experience he had found that there were among them many unruly men, vain talkers and deceivers, especially among the Jews, from whom the membership of the infant churches was drawn.

Since, then, life in Crete, under its warm sun and with its sensuous Greek temperament and traditions, was passionate, frivolous and false, fond of pleasure and intemperate in its use, the duty of the churches was to set up a high standard of sober living. Titus is advised to make no compromise, to allow no exceptions, but to urge the duty of moral earnestness in face of the thoughtless and impulsive corruption—always the temptation at the Cretan Christian's door. For all stages of life and for all social conditions sober living was the manly and womanly, and especially the Christian, quality, fit mood of partnership with Christ in his desire and expectation for a church redeemed from all iniquity, purified for his own possession and zealous of good works. In the mirror of the apostle's words we can see intemperate, frivolous, impatient and unloving old men and drunken, irreverent and gossiping old women in the streets of the Cretan villages. Drunken old age is one of the saddest of earth's pictures, yet it is to this that the indulgence of appetite in youth must lead, if the intemperate life is spared so long.

Sober living is the opportunity of progress for humanity. It is the vital element in that Puritanism which has always been the stable and fruit-bearing element in the Church of Christ. Where are the unthoughtful or intemperate saints? Sober-mindedness is the condition of advance in that knowledge of God which makes the progress of the individual life. Its contradiction, manifested in the vices of the sensual man, insures exclusion from Christ's kingdom. Compare the apostle's list of disinheriting sins, in Cor. 6: 9-11, and observe that they are the exact opposite of sober-minded self-control.

1. *Sober living is wise living.* Every one admits, for example, the folly of drunkenness—even the drunkard when the wine is out. The known list of ships that have been cast away and battles that have been lost because captains had been drinking is a long one. The sober-minded man, being master of himself, is

in a position to be master of circumstance. Because Christ builds upon the individual worth and latent possibilities of men he must demand that they shall, each for himself as captain of the ship, take life seriously. If a man is worthless, let him drift. If he is worth the price of Christ's devotion, it is wise for him to study his life-voyage soberly and stand fast at the helm.

2. *Sober living is manly living.* Nothing can be more illusive than the notion that a boy becomes a man by his neglect of self-control. Self-mastery is the first condition of manliness and every step away is a step toward weakness. Take again the drunkard's case. Let the photographer pose him and the stenographer report him in the maudlin folly of his intoxicated hours, and will he not be ashamed, when he comes to himself, of the picture and report?

3. *Sober living is free living.* By a perversion of true speech "free living" has become with many a synonym of wicked living, but there is no thralldom like the slavery of sinful habit. "He that committeth sin is the slave of sin"—too often, as in the drunkard's case, of sin begun in mere light-hearted disregard of sober thought and wise self-limitation. True liberty comes only from firm mastery of self in view of those fixed facts of life which only sober-mindedness can discern or weigh. The man who refuses alcohol on good grounds of personal danger or good example and the man in the inebriate asylum are both total abstainers—but only one of them is really free.

4. *Sober living is glad living.* Taking the careless, impulsive life at its best, its average of gladness is not as high as that of the sober, cheerful life of self-devotion. Its pains are deeper and its joys are not so deep. Who calls the drunkard's life a glad life? The picture of the carousal—cups clinking, laughter running round the board, license of talk unrebuked and folly unrestrained—needs to be corrected by the picture of the morning following, the shame of failure, the dread of solitude that gives a chance to conscience and to self-contempt.

5. *Sober living is brave living*—no mere flash in the pan of physical excitement, but the deliberate, moral courage which can face unpopularity for conscience' sake and carry out a plan of service in the midst of ridicule or persecution. It is the unprosperous time that tests men's souls. Then the weak man shows his weakness and the sober-minded man his strength. What follows its deliberate

purpose through discouraged times like sober-mindedness? Christian found the Slough of Despond his hardest trial, but while Pliable floundered back to the city of Destruction he kept his face toward the wicket gate until at last he found firm footing on the side of hope. How can a man be brave in hours of solitude and depression, unless he has the peace of faith born of a great decision?

This purposeful sober-mindedness will meet temptation before it gets too close to the heart's citadel. Sometimes it will restrain, often it must restrict, not seldom it must wholly deny the natural propensities toward pleasure of our souls. It will look through the confusion of impulses, fashions and opinions to the essential needs, will make sacrifices for lofty ends, and make them gladly. And by its fruits of character and service, its manly wisdom, freedom, cheerfulness and courage it will become a true and powerful witness in the world for God.

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* The Sunday School Lesson for Nov. 25. Text, Titus 2: 1-15. (World's Temperance Sunday.)

The Literature of the Day

James Martineau*

This biography, by A. W. Jackson, a pupil and close friend of his subject, is something more than a mere personal narrative. It is an exposition and an appreciation. It gives faithfully the history of Martineau's career, but is even more intent upon explaining his positions and teachings and upon defining as clearly as possible the unmistakably positive, yet occasionally subtle and elusive, character of his thinking and his influence. It is indeed a difficult task, but it has been accomplished with a large measure of success. So far as it is possible to understand such a man without having come into any personal relations with him, the reader is enabled to comprehend what Martineau was and did.

It is a noble, beautiful, useful career which is here described, as none are more ready to grant than large-minded thinkers who in some respects do not see truth as Martineau saw it. It is no wonder that when he died the world seemed poorer, although he had known what it is to be misunderstood and misrepresented and even, in his earlier life, to be abused. He was a champion of spiritual independence and at a time when one was sorely needed, and, however we may differ from his theological position, his services in the common cause of religious liberty will not be overlooked.

He has commonly been called a Unitarian and with reason. Yet he seems to have belonged in a brotherhood even less defined by boundaries of creed than the Unitarian. He was a theist and his ideal was a church Christian rather than Unitarian. As his biographer remarks:

Such was his attitude, and such the difference, long continued and sometimes earnest, between him and his Unitarian brethren. They would establish a Unitarian church; he pleaded for a church of God and Christ. They would build upon a doctrine, he upon a reverence and a love. They would organize to fight down an error, he to build up a faith. They would take to themselves a dogmatic designation, he would have found a religious one, or at least one carrying no dogmatic suggestion [p. 219].

To this position he adhered consistently yet a certain vagueness of some of his beliefs made it hard for some to rank themselves by his side. Doubtless his contribution to the theological and spiritual growth of the century was more notably sympathetic and inspiring than in the way of discriminating analysis and definition of truth. He was a seer rather than a logician. Yet he did not fail to inculcate clear and forceful views on many points.

He was a teacher, a preacher and an author of wide and permanent influence. He was one of the five or six men who have done most to shape the religious thought of Englishmen during the last

fifty years. And the secret of his power was his sincerity and his loyalty to the supreme God. He revered Jesus, but did not believe him divine, or even that he ever claimed to be the Messiah. No current theory of inspiration satisfied him and he did not accept the apostolic origin of the four gospels. But God remained to him; and in this fact he believed that he retained everything essential.

The third grand division of the volume discusses Martineau as a philosopher of religion. It includes an interesting outline of his theistic position as opposed to Pantheism and of his belief in human freedom, based upon consciousness, and in immortality as justified by both intellect and conscience. The opening chapters of the work supply his more personal history and the second division discusses

Mother Goose rhymes resembles that of our own, dealing in much the same way with a similar class of themes. In translating it was impossible to observe regularity in meter because, as Professor Headland says, neither the Chinese nor our own Mother Goose is regular. He has endeavored to keep his translations fairly faithful to the originals and to render them agreeable to children.

He points out in his preface the special tenderness of many of these little songs and expresses his opinion that no other language contains verses more expressive of genuine and keen affection. By translating them for English-speaking readers he hopes to afford a better idea of Chinese home life and to reveal more fully that community of human nature which should render all nations friendly.

The idea of the work was due to the compiler's attention being called to an old Chinese nurse who was repeating these rhymes to the little son of one of Professor Headland's friends, and he has had the aid of Baron Vitali of the Italian legation in Peking, Dr. Arthur H. Smith, Rev. Chauncy Goodrich and other competent assistants. The illustrations—one of which we reproduce—are abundant and beautiful and printing and binding are most appropriate. Adults not less than children will enjoy the volume thoroughly.

An Expansionist's Argument

At intervals for two years past papers have appeared in the *North American Review*, *The Forum* or *The Atlantic* by Mr. C. A. Conant discussing economic and political questions. They now have been gathered in a volume, *The United States in the Orient*.* It is a frank, forcible plea for the prompt and vigorous use of our present opportunity to enlarge our markets. Mr. Conant is not at all ashamed to base his plea openly upon our economic needs. He writes temperately although earnestly, admitting the good motives of those who oppose his views and insisting that they credit him similarly with a patriotic purpose.

His argument is brief and simple. In a few words it is this. The United States has reached an economic condition which calls for new markets in order to avoid business depression. The home market has been outgrown. The instinct of self-preservation impels us to enter the field of international politics, however reluctantly. The United States therefore is wise in trying to establish orderly government in the Philippines, and to prepare new markets there for our manufactures. And colonial expansion is even less valuable as making way for the absorption of finished goods than as affording opportunity for the development of



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Chinese Mother Goose Rhymes
Fleming H. Revell Co. Publishers

him as the religious teacher. Mr. Jackson, writing with Dr. Martineau's sanction, has used his opportunity avowedly to set forth his own views while explaining those of his subject. But they are essentially identical, and he has written in a spirit of affectionate loyalty yet without failing to show discrimination. Two portraits of Dr. Martineau are included.

Mother Goose in Chinese

Prof. I. T. Headland of Peking University has translated and illustrated a peculiar volume, *Chinese Mother Goose Rhymes*.* He states that probably there are more such rhymes in China than in America and England. He has collected more than 600 in only two out of the eighteen provinces of China, and does not believe that he has obtained even a large proportion of such verses current in those two provinces.

The general character of the Chinese

* Little, Brown & Co. \$3.00.

* F. H. Revell Co. \$1.25.

* Houghton, Mifflin & Co. \$1.25.

new countries by fixed investment. The Philippines, for instance, may absorb iron and steel and other products, affording a new and useful market, but they will be of most use to us by furnishing a field for investments in new electric railways and lighting, in new roads and docks and all other improvements now so generally lacking there.

As it is forcibly stated:

The function of the highly developed peoples . . . is to teach labor-saving devices and efficient methods of production to the less advanced peoples, to the end that every part of the world may yield its increase in the largest measure for humanity. In pursuance of this work, it is not the duty of the Anglo-Saxon races to force their policies by the sword upon reluctant rivals, but it is their duty to accept without regret or turning back the responsibilities which come to them, and to insist that the policies of absolutism and exclusion shall not usurp fields where free competition and equality of opportunity now prevail or may reasonably be established [p. 223].

This is sound sense, if the qualification made be sufficiently emphasized, viz., that we are not to make war for the sake of adding to our markets. We do not understand him even to oppose the gradual erection of the Philippines into an independent nation, under our protection so long as they continue to need it. And in reply to the charge that his position is contrary to our fathers' famous declaration, Mr. Conant points out that they never understood "the consent of the governed" to include universal suffrage or to exclude sovereignty over annexed territory.

If it be remembered that Mr. Conant does not attempt to deal with the ethical aspects of the subject but confines himself avowedly to the economic, it is hard to see wherein his reasoning is far at fault. Our comment, however, would be that the ethical and economic phases of the matter are too closely interwoven to be severed. Mr. Conant's frank separation of them will strike many as harsh and unfair in fact although gentle enough in manner. We regard the economic argument which he has advanced as sound so far as it goes, and as going a great way. But it would not by itself have been enough to justify our seizing the Philippines. But since they fell to us honorably by conquest and purchase it is true that we ought to retain and develop them, until they can take safe care of themselves, and to make all possible economic use of them. Mr. Conant's book is able and generally temperate and fair, although very positive and even emphatic in its recommendations.

Books of the Week

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Put Up Thy Sword. By Rev. J. H. McLaren. pp. 191. F. H. Revell Co. \$1.00.
The author holds that war never is or can be righteous. As to this we differ from him. He takes Tolstoi's ground that Christians always should refuse to fight, and here again we differ. He also condemns ministers and churches much too severely for the continued existence of war. But we heartily commend his earnestness and ability in arguing for peace and for international arbitration. He is quite right in insisting that war ordinarily is needless, and that the influence of Christianity against war should be used more effectively. The book is interesting and is chiefly in the form of a discussion by letter.

It would have more influence if its claims were not so extreme, but a book in such a spirit and so well written cannot but do good.

The Life of Christ. An epic poem by Samuel Wesley, 1693. pp. 516. Union Book Co.
Written over 200 years ago by the father of John Wesley. Bishop Coke published a revised edition about 100 years since. It is an elaborate production in ten books, somewhat in the manner of Milton's *Paradise Lost*. It is chiefly written in decasyllabic couplets and the meter grows monotonous as one reads. Yet there are many noble conceptions and many passages clothed in lofty and impassioned phrases. It is instinct with the spirit of devout religion. But it hardly is adapted to be widely read.

The Life of Lives. By F. W. Farrar, D. D., F. R. S. pp. 444. Dodd, Mead & Co. \$2.50.
Not a biography. A glowing interpretation of our Lord's life. Fervid and popular in manner. Needs condensation. But full of interest and meets many objections to the claims of Christianity. Will quicken religious faith and life.

The Social Teaching of the Lord's Prayer. By C. W. Stubbs, D. D. pp. 102. Thomas Whitaker. 75 cents.

Social order, progress, justice, duty and discipline as inculcated by the Lord's Prayer—these are explained and urged with clear reasoning and great earnestness by the Dean of Ely in this admirable little book. Its chapters were first delivered by him as select preacher before the University of Oxford.

The Return to Christ. By A. H. Bradford, D. D. pp. 155. Dodd, Mead & Co. 75 cents.

An utterance of intelligent Christian optimism. Points out the hopeful trend of the times in theology, and in ethical, spiritual and social ideals and methods. Vigorous in thought and felicitous in manner.

The Old Testament for Learners. pp. 616.
The New Testament for Learners. pp. 760.
Little, Brown & Co. Each, \$1.50.

Reprints of two works by Drs. Oort, Hooykaas and Kuenen, originally issued about twenty years ago and representing a school of criticism reverent in intent but radical in methods and results. We do not indorse so sweeping a rejection of everything which fails to commend itself to the critical sense of these scholars, estimable although they are. Nor have many of their conclusions found acceptance during the twenty years since they were first promulgated.

An Outline of New Testament Theology. By Prof. D. F. Esle, D. D. pp. 253. Silver, Burdett & Co. \$1.25.

Prepared for use as a text-book in Colgate University. Systematic, comprehensive, terse, candid, conservative.

The Holy Bible. Two-Version Edition. Oxford University Press. \$7.50.

Substantial and handsome. The authorized version is reprinted, the changes suggested by the revisers also being inserted in side columns where the eye readily catches them. The type is handsome. The paper is of the finest quality and the binding is of flexible morocco. A beautiful and convenient edition.

Illustrative Notes, 1901. By Rev. T. B. Neely, D. D., LL. D., and R. R. Doherty, Ph. D. pp. 392. \$1.25.

We do not know of any treatment of the International Sunday School Lessons more carefully prepared, comprehensive, satisfactory in interpretation of the text and practical as viewed from the point of the teacher than these Notes of which Dr. Doherty is the principal editor.

The Gist of the Lessons for 1901. By R. A. Torrey. F. H. Revell Co. 50 cents.

A handy pocket volume, strongly bound, with conservative, evangelical comments on the International Sunday School Lessons for the coming year.

The Story of Jesus as Told by Grandfather John. By Alice H. Rich. pp. 264. R. R. Donnelley & Sons Co.

A pleasant conversational rendering of the sacred history for young people, with questions and comments such as naturally occur to children.

Preachers and Preaching. By Chancellor J. R. Day, Drs. Smith Baker, E. S. Stackpole, J. S. Sewall and others. pp. 276. Silver, Burdett & Co. \$1.50.

Lectures before the Maine Ministers' Institute, 1899. Treat of the important aspects of the subject with a wealth of wisdom, aptness and sympathy.

Straight Shots at Young Men. By Washington Gladden, D. D. pp. 51. T. Y. Crowell & Co. 35 cents.

They hit. They relate to debt, purpose in life and amusement.

The Golden Gate of Prayer. By J. R. Miller, D. D. pp. 218. T. Y. Crowell & Co. 75 cents.
Studies on the Lord's Prayer. An interpretation and enforcement.

Fresh Bait for Fishers of Men. By L. A. Banks. pp. 600. F. M. Barton. Cleveland, O.
All sorts of illustrations for sermons, lectures, etc.

Half Century Anniversary. Porter Evangelical Church, Brockton, Mass. pp. 98.
A useful and enjoyable record. Less complete than some but full of interest.

Churches and Chapels. By F. E. Kidder, Ph. D., W. T. Comstock. New York. \$3.00.
Treats of plans, construction, furnishings, etc., with estimates of cost, suggested plans, and various hints of practical import. Up to date, judicious, based upon experience and illustrating intelligent conceptions of the purposes of a church.

BIOGRAPHY

Roger Ludlow. By J. M. Taylor. pp. 166. G. P. Putnam's Sons. \$1.50.

A careful and graphic record of the career of the man who probably was chiefly responsible for the constitution of Connecticut, the first written constitution in history that created a government. It seems established that Ludlow, even more than Hooker, must have been the author of this famous document. The story of Ludlow's immigration to Massachusetts and then to Connecticut, his pre-eminence as a soldier, a legislator and a statesman, and of his return to Great Britain and his public services there under Cromwell, is finely told. The volume is hardly more than a monograph, but is scholarly and full of interest.

Twelve Great Actors. Twelve Great Actresses. pp. 474, 446. By Edward Robins. G. P. Putnam's Sons. Each \$2.50.

Two sumptuous volumes in a box. Biographical rather than critical and has portraits. They describe Garrick, Kemble, Kean, Junius Brutus and Edwin Booth, Maeready, Fechter, Sothorn, Peg Woffington, Mrs. Siddons, Mrs. Kemble, Charlotte Cushman and others. Most interesting.

Sodoma. By Contessa Prinzi-Bon. pp. 143. Macmillan Co. \$1.75.

One of the series of Great Masters in Painting and Sculpture. Sodoma was one of the less famous artists of the Renaissance, so that this well-written account of him not merely tells his story well, but also will furnish a positive addition to the knowledge of many.

Commodore Paul Jones. By C. T. Brady. pp. 480. D. Appleton & Co. \$1.50.

One of the Great Commanders Series. An admirable biography. Scholarly and judicial while appreciative and even enthusiastic. Written with spirit. As entertaining as instructive.

Thomas Henry Huxley. By P. C. Mitchell. pp. 297. G. P. Putnam's Sons. \$1.50.

An issue in the series of Leaders in Science. A clear, instructive outline of the facts of Huxley's career and the chief features of his scientific work. Not an elaborate biography, but excellent for its own purpose.

Sir Joshua Reynolds. By Estelle M. Hurl. pp. 94. Houghton, Mifflin & Co. 75 cents.

In the Riverside Art Series. Concise, accurate, discriminating.

FICTION

The Prairie Schooner. By Rev. W. E. Barton, D. D. pp. 382. W. A. Wilde Co. \$1.50.

A story of the settlement of the Middle Western frontier in the time of the Black Hawk War. Lincoln and Jefferson Davis are introduced in their earlier manhood. The facts of history are skillfully interwoven into a dramatic and enjoyable narrative.

Edward Blake. By Rev. C. M. Sheldon. pp. 281. Advance Pub. Co. 75 cents.

Deals ingeniously in the form of a story with experiences and problems of college life. Its chapters originally were used as sermons. Practical, manly, interesting and stimulating to piety. The college president is especially well portrayed.

An Eagle Flight. By Dr. José Rizal. pp. 256. McClure, Phillips & Co. \$1.25.

A striking portrayal of society in the Philippines under the dominion of Spain and the friars. A somewhat crude story, yet undeni-

ably picturesque and at times even brilliant. The work of a remarkable man.

Rafnaland. By W. H. Wilson. pp. 352. Harper & Bros. \$1.50.

A stirring picture of life and conflict in an imaginary colony of Norsemen long isolated at the North Pole and maintaining their ancient faith and customs. Full of action and decidedly interesting.

The King's Deputy. By H. A. Hinkson. pp. 332. A. C. McClurg & Co. \$1.25.

An exciting story of life at the court of the viceroy of Ireland a century or so ago. Full of action and adventure and well written.

Wanted a Match-Maker. By Paul L. Ford. pp. 111. Dodd, Mead & Co. \$2.00.

Simple, lively and amusing. The characters are finely drawn. The page-borders and pictures are of superior quality.

Cranford. By E. C. Gaskell. pp. 269. Macmillan Co. 50 cents.

Reprinted in the tasteful little Temple Classics Series.

The Girl and the Governor. By Charles Warren. pp. 407. Charles Scribner's Sons. New York. \$1.50.

Nine of the very best of recent short stories, having a certain connection although distinctly individual. Very amusing yet having much seriousness of purpose and based upon acute study of men and events. Dedicated to the late Governor W. E. Russell, of this state, whose experiences may have suggested some of the stories, and to the late W. R. Tyler, of the Adams Academy at Quincy, Mass., friends of the writer.

The Soft Side. By Henry James. pp. 326. Macmillan Co. \$1.50.

Several of Mr. James's short stories. As usual they are masterpieces of analysis of mental operations, and have little or no external action. But in one or two Mr. James seems to lose himself in rambling about in his own mind or in those of his characters, and does not leave clear ideas in the understanding of the reader.

JUVENILE

Gold-Seeking on the Dalton Trail. By A. R. Thompson. pp. 352. Little, Brown & Co. \$1.50.

Full of adventures and excitement but not sensational. A spirited picture of what gold-seekers and other pioneers in the region have to undergo. Wholesome and entertaining. Well illustrated.

In Alfred's Days. By Paul Creswick. pp. 304. E. P. Dutton & Co. \$1.50.

Full of life and fire. Reproduces the far past with vividness. The illustrations also are superior. A fine book.

The Princess's Story Book. Edited by G. L. Gomme. pp. 442. Longmans, Green & Co.

The fourth volume in a series of story books drawn from English historical romances by eminent authors, Froissart, Scott, Kingsley, Cooper, Lytton, etc. Engrossing for the young.

Bruno and Bimba. By Evelyn Everett-Green. pp. 256. E. P. Dutton & Co. \$1.25.

The author is at her best in this book. Real people have natural and interesting adventures and the atmosphere of the story is delightfully unaffected and pleasant. The children win one's heart.

Jimmy, Lucy and All. By Sophie May. pp. 196. Lee & Shepard. 75 cents.

Little Prudy's children. It is needless to add anything.

The Road to Nowhere. By L. B. Morse. pp. 236. Harper & Bros. \$1.50.

Striking pictures attract the eye to a story fitly dedicated to Alice in Wonderland because of its kinship in character to the account of that famous heroine. It is droll indeed and the children will delight in it.

More Bunny Stories. By J. H. Jewett. pp. 195. F. A. Stokes Co.

One of the quaintest and most amusing of the books introducing personified animals. The children will adopt it at once as a household favorite. Tastefully illustrated.

The Pixie and Elaine Stories. By Carrie E. Morrison. pp. 125. Dana Estes & Co. \$1.25.

Charming fairy stories tastefully illustrated.

The Dream Fox Story Book. By Mabel O. Wright. pp. 251. Macmillan Co. \$1.50.

Picturesque fancies in the shape of stories for the young children with striking illustrations.

Ted's Little Dear. By Harriet A. Cheever. pp. 103. Dana Estes & Co. 60 cents.

A wholesome and amusing story of a dog by himself. Prettily illustrated.

Droll Doings. Drawings by H. B. Neilson. Verses by The Cockliolly Bird. Charles Scribner's Sons. \$2.00.

Funny and showy full-page colored drawings of dogs, cats and other animals. They show much merit. The verses fit the text and will amuse the children.

Chatterbox, 1900. pp. 412. Dana Estes & Co. \$1.25.

The annual volume, as well selected and lavishly illustrated as ever.

EDUCATION

A Study of English and American Poets. By J. S. Clark. Litt. D. pp. 859. Charles Scribner's Sons. \$2.00.

Omits Shakespeare. Otherwise sufficiently comprehensive. Aims to exhibit each poet's individuality by analysis and comparison. Well suited to instruct, and in a truly interesting manner. Well supplied with biographical and other necessary details. An excellent text-book.

Source-Book of English History. By Elizabeth K. Kendall. pp. 483. Macmillan Co. 80 cents.

Finely adapted to interest the young in consulting and using original sources intelligently. Far from exhaustive, but its examples are well chosen and its arrangement very helpful. Of course another compiler would have made some different selections, but these are good ones.

Selections from Plato. By L. L. Forman. Ph. D. pp. 510. Macmillan Co. \$1.90.

Greek students will like the clear type and approve the selections, which have as a special aim the introduction of the student to Socrates. There are ample notes and the volume is both handy and handsome.

An Elementary History of the United States. By A. C. Thomas. pp. 343. D. C. Heath & Co. \$1.12.

States essentials very clearly and agreeably. Excellent for its intended use. Finely illustrated.

Experimental Chemistry. By L. C. Newell. Ph. D. pp. 410. D. C. Heath & Co. \$1.10.

Full, clear, concise and up to date.

How to Study Nature. By J. D. Wilson. pp. 67. C. W. Bardeen. 50 cents.

Sensible and suggestive.

Episodes from Alexandre Dumas's Monte-Cristo. Edited by L. H. B. Spiers. pp. 146. D. C. Heath & Co.'s Modern Language Series. 30 cents.

MISCELLANEOUS

Russia and the Russians. By Edmund Noble. pp. 285. Houghton, Mifflin & Co. \$1.50.

A historical and critical exposition of the growth of the Russian nation internally and externally, its character, customs, religions and government, its territorial expansion, its exile system and its language and literature. Chapters on the so-called emancipation of the peasants, Nihilism, Siberia and the future of Russia are specially significant. Careful, thorough—in spite of necessary brevity—and seemingly trustworthy. A valuable résumé for reference but hardly more than a well-written outline. The author regards Russia's apparent strength, whether political, religious, military or commercial, as largely illusive, but appreciates her vast possibilities. He believes that sooner or later the slowly developing forces within her which make for changes will assume control and may control her for her safety and prosperity, in spite of her imminent danger of collapsing.

Colonial Days and Ways. By Helen E. Smith. pp. 376. Century Co. \$2.50.

Another commendable example of the skillful and enjoyable editing of colonial and other family papers. Sharon, Ct., is the scene of most of the events mentioned, but English, Dutch and French colonists and their experiences are recalled to mind. Additional light is thrown upon colonial life in many of its aspects, and the handsome volume is alive with interest from cover to cover. It should stimulate others to imitate the author in searching family garrets for old papers and in collecting reminiscences from the aged. Such a book possesses lasting and constantly growing value.

With Both Armies in South Africa. By R. H. Davis, F. R. G. S. pp. 237. Chas. Scribner's Sons. \$1.50.

"Faithful are the wounds of a friend," but they are not always agreeable and often are resented. Mr. Davis's recent magazine articles, which compose this book, are interesting descriptions of South African war observations, but will be bitter reading for Englishmen. Their chief significance lies in the exposure which they make of the blundering, occasional brutality and general decadence of the British, and of the crying need of a more revolutionary reform in British military and political methods than is likely to follow. Sentiment has governed him more than strict attention to facts in what is written about the fundamental merits of the war, but, so far as his details go, they amply justify his position as to the manner of its prosecution.

Romantic Edinburgh. By John Geddle. pp. 326. E. P. Dutton & Co. \$2.50.

An illustrated guide-book of a superior sort. Suitable either for use in going about or for home reading. Covers the ground with sufficient fullness and touches entertainingly upon whatever needs mention without wasting time upon subordinate matters. An excellent blending of past and present.

The Pioneer School. By A. K. de Blois, Ph. D., LL. D. pp. 356. F. H. Revell Co. \$1.50.

A history of Shurtleff College at Alton, Ill., the oldest Western college, a Baptist institution which has had a good record and many eminent alumni. The narrative is somewhat long drawn out but exhibits clearly the trials which beset the early years of such an institution. Fortunately Shurtleff seems to have risen above them successfully.

The Gospel of Wealth. By Andrew Carnegie. pp. 305. Century Co. \$2.00.

Papers by the author in various magazines now grouped together. Several deal forcibly and wisely with labor, wealth and how a man may succeed in life. Several others treat of imperialism and our relations with our new dependencies. These, although as fair and temperate as most which have been printed on either side, do not seem inspired by sufficiently large views of our nation's duties and possibilities, or even by a clear understanding of actual present necessities.

Intelligence in Plants and Animals. By T. S. Gentry. pp. 489. Doubleday, Page & Co. \$2.00.

A volume of profitable reflection and suggestion. Many interesting facts are given. The author believes that not only animals but plants live hereafter as well as man. The book is a new edition of Dr. Gentry's *Soul and Immortality*, privately printed. Freely illustrated.

The Paradise of the Pacific. By G. W. Browne. pp. 250. Dana Estes & Co. \$1.50.

A short popular history of the Hawaiian Islands, well written and readable as well as convenient for reference. Abundantly illustrated.

The Scottish Chiefs. By Jane Porter. pp. 564. E. P. Dutton & Co. \$2.50.

The type is rather small. Otherwise a fine and handsome edition of this perpetual favorite. There are pictures by T. H. Robinson.

Report of the Commissioner of Education. For 1898-99. Vol. I.

As always, most comprehensive and suggestive. Its comparisons with other nations are of high value. Its account of the growth of the common school system, and its chapter on the future of the colored race, by Dr. A. D. Mayo and Pres. B. T. Washington, are peculiarly valuable. A striking feature also is the chapter on Confederate text-books, 1861-65.

Jukes-Edwards. By A. E. Winship, Litt. D. pp. 88. E. L. Myers & Co.

A brief study in heredity and education contrasting the famous Jukes family of decadents with Jonathan Edwards and his descendants. A most instructive and suggestive comparison.

Littell's Living Age. pp. 848. The Living Age. \$2.25.

The July, August and September numbers bound. As handsome and rewarding to the reader as ever.

The Judgment of Peter and Paul on Olympus. By Henryk Sienkiewicz. pp. 25. Little, Brown & Co. 75 cents.

Two impressive prose-poems reprinted. Novel fancies well clothed.

The Works of Shakespeare. Vol. XII. pp. 360. Macmillan Co. \$1.50.

The twelfth volume of the Larger Temple Edition. Contains annals of Shakespeare's

life. Has many interesting documents and illustrations. Also his chief poems and the sonnets.

Marcus Aurelius Antoninus. His Meditations. Edited by W. H. D. Rouse. pp. 218. E. P. Dutton & Co. \$3.00.

A handsome new edition with illustrations.

Bacon's Essays. pp. 288; Bunyan's Pilgrim's Progress. pp. 244; De Foe's Journal of the Plague Year. pp. 422; Selections from Herick's Hesperides and Noble Numbers. pp. 227. Century Co. Each \$1.00.

In the handsome Century Classics Series. Very attractive.

Macaulay's Critical and Historical Essays. Vol. II. pp. 480. Macmillan Co. 50 cents. Temple Classics.

The Care of the Consumptive. By C. F. Gardiner, M. D. pp. 182. G. P. Putnam's Sons. \$1.25.

Common sense upon a too common theme.

Notes

Mark Twain says that he has found himself able to do more regular, systematic literary work in London than in any other city.

The Lounger in *The Critic* declares that it is demonstrated that certain pictures of alleged Boer girls in South Africa, recently published in the *Ladies' Home Journal*, really are likenesses of German girls in Kutztown, Pa. Of course the *Home Journal* was imposed upon.

The *Overland Monthly*, the leading magazine of the Pacific coast, founded by Bret Harte over thirty years since, has passed into the hands of Frederick Marriott, owner of the San Francisco *News-Letter*, who will undertake to make it a rival of the leading Eastern magazines.

Says the *Literary World*:

Beyond question the most successful books of the time, measuring success by sales, are the novels, and equally beyond question the most successful novels, measuring by the same standard, are those dealing with the great problems, truths, facts, experiences and lessons of the Christian religion.

Most true.

In our issue of Oct. 25 we stated that the volumes in the series of Century Books thus far have been written by General Porter, Senator Depew and others. What we should have said is that Mr. Elbridge S. Brooks is the author of them all, and not merely of the Century Book of the American Colonies, which we then were noting specially. The other gentlemen named have only furnished introductions.

A new literary organization in Connecticut is the Acorn Club, limited to twenty-five members, and having as its object to print or reprint rare books and old manuscripts dealing with the early political or literary history of the state. *The Critic* says that its first publication was a facsimile of Rev. Samuel Stone's Catechism printed in Boston in 1684, and its second *The Hiding of the Charter*, by Charles J. Hoadly, LL. D., the state librarian and the only honorary member of the club.

An interesting feature of Mr. Edward Whymper's recent illustrated lectures in this city on Mountain Climbing was a facsimile, thrown upon the screen, of part of a letter to him from Lord Tennyson. And its interest was greatly increased when Mr. Whymper stated that it probably was the last letter but one which Tennyson wrote, and that a copy of it found afterwards in his desk proved that even in correspondence of no special importance it was his custom to make and correct a rough draft and then to copy it.

Yale College began in Killingworth, Ct., but the first gift of books to begin it was made by several ministers who met in Branford. A memorial tablet to these founders of Yale was unveiled last Saturday in Branford by the Connecticut Society of Colonial Dames, President Hadley making the principal address.

Gifts for Manual Training

Mr. R. T. Crane, the president of the Crane Manufacturing Company, has already expended \$12,000 in paying for manual training in the higher grades of the Tilden School. He now proposes to pay for its introduction into all the grades and asks that the experiment be continued long enough to test the value of this kind of instruction. He believes that it can be given without diminishing the interest taken in ordinary studies, and that the power gained in the use of the hand and of tools is of very great advantage.

Dr. Withrow in Chicago

Sunday was a glad day for the Third Presbyterian Church. Its old pastor, Dr. Withrow, preached with his accustomed vigor to very large audiences. Many of his former parishioners came long distances to greet and hear him. It must have been with peculiar satisfaction that on every side he saw evidences of the church's continued prosperity under the leadership of his successor, Dr. McCaughn.

Chicago Commons

Royal L. Melendy, now pastor of the Congregational church, New Castle, Col., has made a personal study of the saloon question during residence at the Commons six months on a fellowship founded by the students of Michigan University. During that time he visited all the saloons in the vicinity of the Commons, studied their methods, the class of people patronizing them, the place they fill in the social life of the neighborhood. Nor did he fail to visit and study typical saloons in other sections of the city, so that his thesis, which was presented to the university and accepted by its authorities, when published, as it soon will be under the title *The Ethical Aspects of the Saloon*, is likely to attract no little attention. His successor in the fellowship, Miss Edith I. Clarke, has made a special study of the Juvenile Court of Chicago, with whose spirit, purpose and methods she is in warm sympathy. These studies represent original work among classes of people of whom the members of our churches and, in general, our ministers know very little. They cannot fail to be of value. Professor Taylor has received \$5,000 with which to complete the Morgan Street front of the new building for the Commons, but he is still in need of \$20,000 to finish the edifice according to the plans and to fit it as a residence for all the members of the Commons. He hopes to obtain the money so that the present home can be given up in May and all the work of the Commons be concentrated under the same roof with the Tabernacle Church.

The Chicago Association

At the semiannual meeting of this important body with the Leavitt Street Church, Nov. 7, the chief items of business were the withdrawal of fellowship from the Asbury Avenue Church, Evanston, on the ground of disorderly conduct, and the continuance and enlargement of a committee for the revision of the rules and constitution by which the association has hitherto been governed. Some have been unwilling to sign the constitution in its present form, others have felt that there ought to be no subscription whatever required, while others have long been of the conviction that the creed which was drawn up many years ago ought to be radically changed. It has also been proposed to withdraw the privilege of voting from ministerial members and to confine it to ministers in charge of churches. Four books recently published by some of the Chicago ministers were briefly reviewed, for the most part very favorably: *The Ten Words*, by Rev. Charles Caverno; *The Cliff Dwellers and Pueblos*, by Dr. Stephen D. Peet; *South Africa, Its History, Its Heroes and Its Wars*, by Prof. W. D. Mac-

Chicago and the Interior

kenzie; and *Popular Misconceptions as to Christian Faith and Life*, by Rev. F. T. Lee. The forward movement was considered in a paper of earnestness and power by Rev. Mr. Thorp. He advocated something deeper, more radical and more lasting than what is known as a mere revival, something which shall meet the wants of the most thoughtful people among us, and give the church its rightful leadership in all the reformatory movements of the day.

The response of the brethren to the positions taken in the paper was hearty and encouraging. It was evident that in many of the churches this movement has already begun. It was reported that for a month or more the services at the Covenant Church, Rev. H. T. Sell, pastor, have been crowded morning and evening, with increasing interest and attendance in the Sunday school and the midweek meeting.

Interest in the Churches

Some of the newer churches have had rather hard times spiritually as well as financially. One of these is the Washington Park Church, started several years ago with promise of speedy and large growth. But the character of the population about it changed, financial burdens began to be heavy and the congregations to diminish. Under the leadership of Rev. Mr. Burhans the church has rallied. To its membership thus far during the year seventy-three, the majority on confession of faith, have been added. At Evanston Dr. Loba has completed eight years of service. In a noble letter to his people he asks their co-operation in more prayer for the coming of God's kingdom in their own hearts, and in more systematic and thorough study of the Bible. Beginning with Sunday, Nov. 11, there will be special services for two weeks, with ministers from other churches assisting, in the interest of deeper Christian life. At Elgin union services are to be held in a tabernacle erected for the purpose. They will be under the direction of Mr. Sunday of the Y. M. C. A., an evangelist whose success has been somewhat remarkable. The first of the evening union meetings was held Sunday evening, Nov. 4, when the audience rooms of the First Congregational Church were crowded to overflowing.

The North Shore Church

It was recognized by council Nov. 8, and Rev. James S. Ainslie installed as pastor. The 136 charter members came from forty-six churches and eight denominations. Twenty-six were received on confession. Rev. W. F. McMillan of the Sunday School and Publishing Society had much to do with the starting of this church. He made more than 100 calls, procured many signatures of people interested in the proposed organization and has taken a deep interest in every movement connected with its growth. He was aided by Rev. A. H. Armstrong, a neighboring minister, and by Prof. S. I. Curtis, to whose labors and wisdom no little of the success of the church is due. Mr. Ainslie's statement indicated deep piety, rare devotion and thorough knowledge of Scripture and theology. At the evening exercises addresses were made by Drs. Barton, Noble, Loba, Sturtevant and Professor Scott. Drs. Carson and Sheats expressed the fellowship of the Presbyterian and Methodist churches of the vicinity. The installing prayer was by Dr. J. C. Armstrong. Lots have been purchased at a cost of over \$14,000 and plans for a building have already been considered. No outside assistance has been or will be asked. The organization of this church has strengthened Congregationalism in Chicago and its pastor is a welcome addition to our ministerial brotherhood.

FRANKLIN.

He that will be respected must respect.—George Herbert.

Annual Meeting of the Woman's Board

Five Notable Sessions and an Overflow Meeting

After five years of gathering in other cities, the Woman's Board of Missions once more held its annual meeting in Boston this year, Nov. 7, 8, at the Old South Church. Its large auditorium, seating 1,100 persons, was filled at each of the five sessions, overcrowded, indeed, at one, so that an overflow meeting was necessary. Not the least inspiring feature of the convention was this unusually large attendance both of delegates and of the general public. The very extensiveness of accommodations made it difficult for those in the rear to hear all the women speakers, but the church was full, nevertheless, of patient listeners. The Boston women provided liberally for the comfort of their guests, whom they were able



MISS MARY S. MORRILL

to meet socially at the daily collations, served to two or three hundred persons at Hotel Vendome, and at afternoon tea in the Old South parlors. With Mrs. Judson Smith presiding, the well-arranged program was carried through in a businesslike manner, yet with dignity and impressiveness always. It was noticeable that the women speakers with hardly an exception had cast away manuscripts and spoke readily without notes.

COMMEMORATING THE MARTYRS

The year 1900 has brought a new distinction to the Woman's Board. Two of its missionaries have entered into the glorious company of martyrs. During the thirty-three years since the board was organized many women have given their lives in faithful service for Christ's sake and the gospel's, but never before have its workers met with violent death at the hands of native foes. A year which has witnessed such a sacrifice as this will always be remembered with deep grief and horror, yet with exultation and exaltation as well. The shadow of it and the triumph of it pervaded every session of this year's annual meeting.

It was fitting, however, that a special hour should be set apart the first morning for a service in memory of Mary S. Morrill and Annie A. Gould of Portland, Me., massacred at Paoingfu. The memorial address was bravely undertaken and nobly and tenderly delivered by Miss Alice M. Kyle, a personal friend of both girls. There could hardly have been a woman in the audience who did not feel a sense of personal loss, and there were few dry eyes as Miss Kyle told anecdotes of Miss Morrill, the brilliant, winning, ceaseless worker in Chinese homes, and of Miss Gould, the quiet, steady head of a girls' boarding school.

When Miss Morrill went out to China she said enthusiastically to her friend at parting, "I am going to try to make one Chinese woman glad that I was born." When a blessing came to her work and hundreds of Chinese women were hearing the gospel from her lips, she wrote: "I have found such opportunities for usefulness as an angel might be

glad to use. I am only one woman, but I can do that woman's work and trust to God for results." And at the last, when communication was cut off between Paoingfu and the rest of the world, this brave soul declared, "Annie and I could not leave if we would, and we would not if we could." Surely Miss Kyle had reason to say, "Our God, who spared not his own Son, does not err in his choice of those who shall share the sufferings of Christ and wear the martyr's crown," and she pleaded that we should not let this sacrifice be made in vain.

Mrs. Fenn of Portland brought the tribute of the Maine Branch to the memory of these two heroines, together with a message from Annie Gould's mother: "I want two girls to be trained up to offer themselves for China in place of the two who are gone."

MISS ANDREWS'S STORY OF THE SIEGE

The great evening meeting on Wednesday promised and fulfilled, perhaps, more than any other session. The audience listened intently, admiringly, to Mrs. W. A. Montgomery's brilliant and telling justification of women's foreign missionary societies. They heard with interest the paper of Rev. J. H. Roberts of Kalgan, China, on The Dowager Empress and the Boxers. But the heroine of the occasion, the one whose story caused hearts to thrill, faces to soften, spirits to be quickened in faith, was a little, worn, plain, elderly woman, one of the first two missionaries sent out by the Woman's Board, Miss Mary E. Andrews. "God is faithful that promised." Dear friends, we proved during the siege of Peking that God is faithful! This was her opening sentence and as she went on her face lighted up with a beautiful expression. Her voice rang out cheerily, triumphantly, as she told her story, fervently pointing out the Lord's goodness to the missionaries, making light of their privations, telling tersely of their dangers. "An answer to your prayers and mine"—this was the phrase which she always brought in like a refrain as one by one each providential deliverance was described.

THE YOUNG WOMEN'S SESSION

No more hopeful promise of the board's future could be found than the gathering of over a thousand young women and girls at the Wednesday afternoon session. The main body of the church was given up to them and admission was by ticket, yet all who came could not be accommodated in the auditorium, so an overflow meeting was arranged in the vestry. This great gathering represented effective preliminary work in arousing interest among the junior societies, as well as continuous interest throughout the year, evidenced by Miss Lamson's report of 511 junior auxiliaries and mission circles and 177 cradle rolls. The receipts from the young people during the past year have amounted to \$19,410.

To this audience of girls a sweet-faced girl was introduced—Miss Beulah Logan—one of the youngest missionaries. She told of kindergarten work among the little ones of Micronesia, where she has done good service, sadly interrupted by the wreck of the *Logan* and the long sickness resulting from her injuries. A young missionary wife, Mrs. Goodenough of Johannesburg, South Africa, spoke for the kraal girls, and Mrs. F. E. Clark gave one of her vivacious, convincing addresses based on her recent visit to W. B. M. schools in Japan and China. But the most memorable features of the afternoon were Mrs. C. M. Lamson's searching words on Relative Values, and the "Covenant Exercises," impressively led by Miss Kate G. Lamson. Mrs. Lamson pleaded with her hearers to take as their standard of values the verse beginning, "Seek ye first the

kingdom of God." Her closing sentence must still ring in their ears: "O, girls and women, choose that which will divinize your lives. Do not let your horizon be shut in by food and clothes and society, not even by recreation and culture! Seek first the kingdom and all good things needful shall be added." Following this it was an inspiration to see hundreds of women rise and pledge the prayers and efforts of their young lives to Christ's kingdom.

OTHER SPEAKERS

Turkey was represented by Misses F. E. Burrage and Emily McCallum, India by Mrs. W. O. Ballantine, Ceylon by Mrs. T. S. Smith and South Africa by Miss M. E. Price. Miss E. J. Newton spoke earnestly of the needs of Foochow, China, and Mrs. J. H. Pettee dwelt on Christianity in Japanese homes. Secretary Daniels of the American Board gave a fine paper on the importance of missionary interest in our homes. Alice Gordon Gulick made the last address of the convention. The Bow in the Cloud was its subject, and she showed in her strong, serene words the hopeful side in seeming calamities—the Indian famine, the Spanish-American War, the Chinese outbreak.

A BACKWARD LOOK

No report would be complete without reference to the excellent surveys of the year presented by Misses Child and Stanwood. They have been printed in full and deserve a wide reading. The Home Department reports 1,164 senior auxiliaries—a gain of forty-nine societies during the year. Adding the junior societies, this makes a total of 1,852 organizations. The board has now under its care in different fields 129 missionaries, thirty-four girls' boarding schools, nearly 300 day schools



MISS ANNIE A. GOULD

and over 200 Bible women. The treasurer's report shows that contributions have amounted to \$135,738—less, unfortunately, by \$3,367 than last year. The election of officers resulted in no important changes and the place for next year's annual meeting is undecided as yet.

On the one hand, we often fancy that the inerrancy of the Bible is the great affirmation of Christianity; and, on the other, we fancy that if we show errors of any kind we have overthrown Christianity. In both cases we blunder. Christianity does not affirm an infallible Bible, but a self-revealing God. It holds that God was in the historical movement out of which the Bible came, and in it in such a way that out of it we have won a supremely valuable knowledge of God. Whatever else was or was not there, God was there, guiding the movement for his own self-revelation. This is the true and only Christian faith in this matter.—Prof. Borden P. Bowen.

Sunday School, Temperance and Education in New Hampshire

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

License or Enforced Prohibition

The battle for the strict enforcement of the prohibitory law is still on, though its most active friends find great difficulty on account of the many obstacles thrown in their way by opposers and the apparent indifference of many good temperance men. Because of its imperfect enforcement, some are led to think it would be better to pass a license or local option law strongly guarded with restrictions, thus legalizing the sale instead of having it continue in open defiance of law. Probably this will be advocated in the coming session of the legislature as in so many in the past, to result, we doubt not, in similar failure. Not alone the subtle devices of the enemy, but the failure in many places of the police commissioners to do their duty has had much to do with the lax enforcement of the law. Preliminary steps have been taken to bring suits against some of them in the near future for the non-performance of sworn duty. The result of such action remains to be seen. Meanwhile, active measures will continue.

In the North

Church life in the North Country is quiet this autumn. The church at Gorham has lost Rev. Sampson Nicholls, who has gone to Harwichport, Mass. At Lisbon, after a lingering and painful illness, the pastor, Rev. R. C. Bryant, is again at his post and has been invited to remain with the church indefinitely. At Piermont the Sunday school has been befriended by a former resident, Miss Fidelia W. Wright of Boston, in a generous gift to its library. The church unites with its Methodist neighbor for evening worship, and the pastor thus set free conducts service at one of the district schoolhouses. Rev. Arthur Smith gives a short address to the children before the morning sermon.

During the summer a student conducted services at Pike's Station, a quarry village made up largely of unmarried workmen. These have been continued of late by Rev. C. L. Skinner, the pastor at Haverhill, who goes up to Pike's Sunday afternoons. On Oct. 14 a dedicatory service was held in the new schoolhouse, and a week later one of a rededicatory character in the chapel.

Woodsville, which now has the county court house, has for some years been much the largest village in the town of Haverhill. It is a division point upon the railway, and its railroad Y. M. C. A. has been started within a few weeks. It already has a goodly membership, and provides a "rest room" for the railway men in addition to the usual rooms for worship and recreation. At its opening President Tuttle of the Boston & Maine Railroad stated that the company received back the money it put into such institutions fourfold. After a pause he added, "Yes, I may say, four times fourfold."

The church at Bath has recently organized a Missionary and Benevolent Society on the explicit ground that such activities are necessary to its own spiritual well-being. The society has already done good service in the home parish. Littleton and Colebrook have been visited by bands of Y. M. C. A. representatives, who held in each place a Young Men's Day with good results. Sanbornton

has recently added several to its membership and has memorial windows in prospect. In Lancaster the women have collected the full \$1,000 which at the beginning of the year they started out to raise toward the payment of the church debt. Of late the Sunday school lesson has been discussed at the prayer meeting—a method which has worked satisfactorily. The kindergarten of this well-organized and working church is flourishing. Rev. P. F. Marston is pastor.

At the annual meeting of the White Mountain C. E. Union the most notable address was made by that doughty champion of the church militant, Rev. J. B. Carruthers of Berlin, who told of his recent contests with the entrenched liquor power which rules his city. He has finally been able to bring the state authorities into the struggle, only to find that of these, also, only the Supreme Court was unbendingly true to the law. Out of sixty cases that had been sifted by the police courts and were supported by unimpeachable evidence and by the presence, and supposedly the influence, of the attorney-general, only thirteen indictments were found by the grand jury, and these, which were of the weakest cases evidentially, were reduced to the mildest form of offense against the law. One could not but admire the persistent courage of this knight of righteousness, who now from warnings by public officials has to go armed—indeed, some of his opponents admire him. But the net result of his strong address was not to convince one of the wisdom of state prohibition.

W. F. C.

The Average Sunday School

FROM THE NEW HAMPSHIRE STANDPOINT

BY REV. WILBERT L. ANDERSON

The recurrence of the annual meeting of the New Hampshire Sunday School Association, held this year at Tilton, Nov. 13, 14, suggests an inquiry as to conditions which prevail in this state. One remembers that much of the literature of Sunday school organization assumes that schools are of sufficient size to warrant division into departments, systematic gradation, an imposing order of exercises and in general the elaborate methods that are applicable to large masses. The typical Sunday school, as the imagination conceives it, has from 200 to 400 members. This influence, therefore, is more inspiring than practical. The harm appears when these inspired people undertake to follow these inspiring counsels in their small schools. Usually the wholesome nature of things prevents a protracted exhibition of the pitiful incongruity. One is tempted to use Emerson's shocking ejaculation changed to fit the case, "Why drag this dead weight of a Sunday school organization over the whole Christendom?"

The latest statistics at hand give 569 Sunday schools in New Hampshire, with an average enrollment of eighty-six. Two counties are omitted and the reports are incomplete but the result is sufficiently accurate for our purpose. The Congregational Year-Book shows somewhat larger schools, the average membership being 104 and the average attendance fifty-seven. It is fair to say that the average attendance of the average Sunday school in New Hampshire is not far from fifty. Schools of this size are in the country for the most part and are attended by persons of all ages. There are a few adults, a few young people, not many children. In order to keep the infant class alive there must be a sharp lookout for the maturing babies. It is plain that

in these conditions there may be much thoughtful Bible study, much training in character and much spirituality, but it is also evident that there are not wheels enough for an imposing machine.

It is obviously unfair to compare these small Sunday schools with the public schools. If all the children in a town could be required to attend one Sunday school, there might be some possibility of rivaling the efficiency of the public schools. But with large numbers inaccessible and the remainder split into fragments, the advantages of many forms and methods are quite unattainable in thinly populated districts.

In particular it is not desirable to duplicate the worship of the church. In these small schools nearly all in attendance are habitually present at the church services. They therefore do not require the extended forms of worship used in schools many of whose members have no other religious opportunity. The average school may thus avoid the capital mistake of becoming a substitute for the church and ought to find that it has not prevented the formation of the habit of churchgoing. Great brevity is essential if children are to enjoy the session of the Sunday school after being present at church. It is coming to be a serious question whether it would not be better to require church attendance of children and reduce the demand of the Sunday school to whatever extent might be necessary. Certainly there is no question concerning the wisdom of this course in small schools. An elaborate order of exercises requires numbers for impressiveness and interest; for two or three score people of all ages it can scarcely fail to be a weariness.

The superseding of the family is scarcely less ominous than the apostasy from the church. Parents are the despair of the modern educator. If by some means he could counteract them he would be more hopeful. He would take the child into his own hands exclusively, in spite of the divine order of the family. The Sunday school is in danger of imitating this enthusiasm. Among the "living problems of the Bible school for twentieth century solution," as recently formulated, is "the evangelization of the race in childhood." We have been accustomed to think that parents have some responsibility for their children and that the church extends the grace of the covenant from generation to generation. The ignoring of parents is pagan rather than Christian. Plato proposed to establish his republic by sending out into the country all the inhabitants of the city who were more than ten years old, and taking possession of their children and training them in the habits and laws of the new constitution. The Sunday school ought to be careful not to take the child away from the parent and the church. The average Sunday school of forty or fifty members, whose children attend church, whose parents remain for Bible study, may yet teach the expert some things concerning the training of the child as ordained of God.

In spite of some obtuseness regarding actual conditions, Sunday school conventions are rendering a great service, and this help is nowhere more needed than in the small schools. This organized agitation is almost the only means of spreading the new educational ideas. An idea is for individuals; organization is for masses. The small school can appropriate ideas just in the degree in which it has persons in its membership capable of receiving and transmitting the heaven. Such teachers and officers can gain much from a good convention.

Continued on page 712.

Life and Work of the Churches

Pointers

Two little churches in northern New Hampshire, Piermont and Bath (page 706), can give points in church economics.

Churches in educational centers use to advantage a covenant connecting students with them during temporary residence in the town. The Amherst College Church calls it a Covenant of Fellowship in Christian Living.

On the program of a Western association some tricky type-setter rendered The Message of Ephesians to the Church of Today as The Message of Ephesians, etc. No doubt the modern church got a good rubbing down!

We have seen no saner contribution to the literature of the Sunday school than Rev. W. L. Anderson's thoughtful study on page 706. Seven-league boots were more of a hindrance than a help to Hop-o'-my-Thumb, and the discovery that the impracticable is often the undesirable will comfort many workers and perhaps modify the exhortations of some talkers and writers.

Gatherings in the Empire State

Only twenty-eight of our 280 Congregational churches have reached or passed their centennial period. The oldest are found in parts of Long Island which were colonized early from the Connecticut shore, Orient properly leading the list. Elbridge, a fine old town in the heart of the state, lying among the hills of Onondaga County, celebrated its centennial Oct. 28-30, joining with it the annual meeting of Central Association. The pastor, Rev. J. L. Caughy, who goes at once to a Presbyterian church in Rochester, greatly to the regret of his people, was ably seconded in his careful plans for the occasion by his people and the association committee and the result was a memorable gathering. Many old church members came back to enjoy the meetings and the attendance was large at all the varied services.

The church was organized with eleven members Oct. 30, 1800 by Rev. Seth Welliston, after prayer and fasting and a sermon from the words, "Fear not, little flock." For ten years the company met in private houses, but a suitable building was at length made and has been twice remodeled. Letters from several former pastors still living will be published in the historical pamphlet soon to be issued. Among these are Rev. Messrs. A. C. Reed, N. B. Knapp, Lemuel Jones, G. R. Pike, author of *The Divine Drama*, A. N. Raven, G. R. Smith and C. W. Drake.

The centennial services began on Sunday with a historical sermon by the pastor in the morning, special Rally Day exercises in the afternoon, and an address by Secretary Creegan in the evening on the present situation in China. The association greatly enjoyed a series of addresses by the younger members. The general theme was *The Country Church*. How to Reach the Young Men was discussed by Rev. D. H. Craver, only a year out of Auburn Seminary. The successful pastor at Groton, Rev. A. H. Bailey, just from Yale Seminary and pastor of Geddes Church, Syracuse, spoke on *What to Do for the Children*. The evening service was handled by Rev. Edward Evans, only four years in this country. The *Priest of God in a Rural Parish* was described by Rev. J. L. Keedy, whose paper on *Catechetical Teaching* was favorably received last summer at the conference at Andover. *Practicable Institutional Methods* was assigned to Rev. C. N. Thorpe and Rev. H. H. Tweedy spoke on the *Midweek Meeting*. Strong, suggestive and spiritual were all the papers.

Sec. Ethan Curtis gave a valuable address on *Recent Centennials and Their Lessons*,

and Dr. W. E. Griffin spoke on preparation for the incoming of the white man and of the Christian religion in the Six Nations of central New York. He claimed a higher civilization for these Six Nations than was found among the Aztecs of Mexico.

Miss Moffat presented Home Missions in a telling way. Prof. Willis J. Beecher spoke on Criticism and Church Centennials. Words fail to describe this suggestive, witty, profound address on the similarity in the principles that govern the collection of facts for a hundred years of church history and those that obtain in Biblical criticism. Testimony, the peculiar phenomena of the testimony, monuments and natural facts are to be sought carefully in each line of work.

The centennial services were resumed Tuesday afternoon and evening. Dr. E. N. Packard spoke on the Relation of the Stronger to the Weaker Churches, and Dr. G. B. Spalding of Syracuse upon the Debt the Nation Owes to the Congregational and Presbyterian Churches. The address abounded in striking facts in Revolutionary history and showed the result of years of familiarity with the days of the fathers.

Congratulations were extended by neighboring pastors, a banquet was served in the church parlors, with Dr. Griffin as toast-master, and the evening was given to Prof. J. S. Riggs, who spoke with originality and impressiveness upon the Elements of Personal Power in the Life of Today. These were Sincerity, Sympathy and Hopefulness.

On the lower edge of the state lies the thriving town of Corning, where our church has just celebrated its tenth anniversary. Rev. N. E. Fuller, its only pastor, has received 478 members in the decade. Rev. Ethan Curtis, organizer of the work, made an address at the celebration.

The Congregational Club of central New York welcomed Dr. F. E. Clark, Nov. 9, at Plymouth Church, Syracuse, and heard an address on his recent experiences in China and Siberia. A meeting was held in the same city, Nov. 13, 14, of representatives of several denominations to form a state federation of churches. Governor Roosevelt was to preside at the mass meeting the first evening. Plans for the gathering have been largely in the hands of Dr. W. T. Sutherland, chairman of our General Association's standing committee on federation.

E. N. P.

Hampden's Half-Century

The annual meeting of the churches of Hampden Conference in Massachusetts was of more than usual interest, marking its golden anniversary. The host on this occasion was the First Church of Holyoke, which recently observed its own centennial and which within a year has provided for its \$22,000 debt and a new \$6,000 organ.

Naturally the chief interest of the sessions grew out of reviews and reminiscences suggested by the fiftieth birthday. Rev. C. G. Burnham, the scribe, brought a carefully prepared retrospect, in which the old and the new churches met and many strong personalities in the earlier life of the conference were introduced to the leaders of today.

The thirty-three churches of 1850 have now grown to forty-seven and the membership from 4,207 to 9,661. The accessions of the half-century aggregate 24,260, nearly half of them on confession, while the benevolences reach \$1,800,000. The population was then mostly Protestant and rural. Now it is largely urban, while the two Catholic churches have increased to thirty-two churches or missions, with two French Protestant churches and the French-American College to stem the tide. Fifty years ago ten churches had in-

vested funds amounting to \$15,300, the largest being \$10,000. Today twenty-four churches have such funds, aggregating \$117,362, of which the largest is \$18,500. These funds furnish an effective basis of support in small churches, by whom chiefly they are held.

Two addresses, *The Development of Congregationalism in the United States* by Rev. S. H. Woodrow and *The Present Needs of Our Denomination* by Secretary Puddefoot, signalized the first evening. On Thursday the main topic was *The Church Training the Young*. A historical paper of special value by Mrs. C. S. Palmer opened this subject in its relation to the Sunday school. In *Young People's Organizations* Rev. F. S. Hatch indicated their peculiar contributions in our day. The conference sermon was by Dr. P. S. Moxom.

Texas Congregationalists Meet

The North Texas Association met at Dallas, Oct. 29-Nov. 1. The moderator, Rev. W. I. Carroll, delivered an appropriate address on *The Mission of the Congregational Church in Texas*. Then came a sermon by Rev. F. W. Boyle and remarks by Miss Eva F. Ridge, both on their way to do missionary work in Guatemala.

Four new churches were received into the association, viz: St. Paul's of Sherman, recently organized with fourteen members; Pilgrim of Grice, with sixty-seven members; Moody Memorial of Tyler, with seventeen members; and Spring Hill of Scroggins, with forty-seven members. Besides helpful addresses by Rev. Messrs. J. C. Calhoun, J. P. Campbell, H. N. Smith, Robert Hill and G. W. Truett, Evangelist Needham of Philadelphia delivered a profitable series of Bible lectures. Supt. J. C. Huntington of the C. S. S. and P. S. presented the Sunday school work, emphasizing its importance in country places. Supt. Luther Rees of the Home Missionary Society told of its work and also presented the claims of the Building Society and the American Board. A special appeal was made to the Home Missionary Society for help to enter some of the many open doors.

Mr. Allan Crabtree of the Grand Avenue Church, Dallas, and Mr. W. H. Weatherby were each licensed for two years. The next meeting will be held at Palestine, on second Tuesday in April, 1901.

L. R.

From the Southwest

Though there are two Kansas Cities, one in Missouri and one in Kansas, for purposes of practical Christian fellowship they are one. The Ministerial Union, which recognizes no state line, has for some years maintained a wide-awake weekly meeting. On the Monday following the St. Louis gathering the union held an American Board session with ten speakers, including Rev. Henry P. Perkins, recently returned from Lin Ching, and Dr. Henry Hopkins of First Church, whom the Board has fittingly elected as its vice-president.

Under the direction of the union a concerted evangelistic effort, already forecast in these columns, will be made this season. A vigorous committee of laymen is in co-operation. One result of its activity is already seen in the formation of a Congregational brotherhood, whose members are pledged to attempt to bring at least one person within sound of the gospel each week. The first mission in this campaign opens at Chelsea Place, where the enlarged house of worship was dedicated Oct. 28.

This corner of the vineyard has been visited by Pro. Graham Taylor, who was recently at First Church, preaching a memorable ser-

mon on the Humanity of Christ. Major-General O. O. Howard turned aside from political exhortation to deliver an address at Pilgrim Church on Our New Educational Responsibilities.

Sustained excellence of program marked the meeting of Eastern Kansas Association, which met at Fort Scott, Oct. 16-18. The addresses on Child Nature and Nurture by Mrs. R. B. Preusner were worthy of a granddaughter of Lyman Beecher. The needs and hopes of China were discussed most tactfully by Rev. H. P. Perkins. Mrs. Broad spoke on Heathenism in the United States. Kansas Congregationalists have always been happy to receive visits from Mrs. H. S. Caswell of New York, but they take even greater pleasure in welcoming Mrs. L. P. Broad of Topeka.

No committee could claim credit for a delightful meeting held on a railway train, where an elect company, returning delegates, were addressed on the twin graces of Piety and Patriotism, by Major-General Howard.

JOHN COTTON.

A Look Around Nebraska

In the twin cities of Nebraska, Omaha and Lincoln, Congregational work is progressing. Dr. H. C. Herring of First Church, Omaha, has convinced his people that their location is favorable for a forward movement to enlist the co-operation of the young men of the city. Some months ago the church authorized the pastor to secure an assistant, with this special object in view. The plan was to secure a comparatively young man, trained as a musical leader and familiar with methods of institutional work, who would take charge of a large chorus choir for the church service, lead the music in the Sunday school and Endeavor Society, develop the Boys' Club into an Andrew and Philip Brotherhood, and help the young men of the congregation. He was not to share the distinctive work of the pastor either in visiting or preaching, but to add these special features. After much correspondence and search the right man was found in Rev. Charles B. Tollman of New York city, who is already winning his way. In re-entering their pleasant house of worship after vacation, the people were delighted with the improvements—beautifully tinted walls, a platform for the piano and a large electric chandelier.

At St. Mary's Avenue, seven members united at the October communion, three on confession. Dr. Sargent's brethren credit him with outranking them all in ability to discover unused church letters in the families where he visits, and persuading the holders that St. Mary's Avenue is the right place to deposit them.

At Plymouth, Rev. F. A. Hatch and his people are deriving much good from the special services of Evangelist Sayles, who leads them in Bible study afternoons, and brings to the aid of his evening service a fine stereopticon with views illustrating the life of Christ. These help him preach a simple and earnest gospel.

The many friends of Rev. E. D. Wyckoff of Pilgrim Church rejoice with him over the good news that his two sisters of the A. B. C. F. M., supposed to have been murdered in Peking, were found safe upon the entrance of the allies.

The ordination of Frank E. Henry at Saratoga Church followed close upon his acceptance of the pastorate, after having been for four months on the field. His enthusiasm in work is winning the young people, and the Boys' Club is sharing with him the labor of excavating a large room in the basement for athletics and social gatherings.

Mr. F. A. Williams of the Middle Class, Chicago, in a stay of four months with the Cherry Hill and Parkvale Churches, had so endeared himself to the people that they persuaded him to remain a full year.

First Church, Lincoln, recently listened to Mr. L. D. Wishard, here for the state En-

deavor convention, who presented the forward movement, and Rev. W. H. Manss and his people will make hearty response. The church is also considering the plan of adopting a home missionary field in somewhat the same way.

Work on Plymouth's commodious new parsonage makes rapid headway, and the pastor is promised that his family can be settled in it in time to celebrate Christmas.

The organization of two promising churches and the movement already under way to gather a third bring strength and cheer to all. The church of twenty-nine members at Germantown will soon have a good meeting house and will be ministered to by Rev. Cornelius Richert, pastor of the German church there. The church at Newmans Grove, with forty-two members in its preliminary organization, among them several foremost business men of the town, rejoices in securing for its pastor so competent a leader as Rev. C. D. Gearhart.

Of another sort is the announcement, which has saddened so many hearts, of the sudden death of Rev. Arthur J. Rogers, pastor at Harvard. He was a graduate of Carleton College, and took charge of the church at Columbus immediately upon graduation from Chicago Seminary in 1894. Thence he went last Easter to Harvard, where he had already endeared himself to both church and community. His devoted spirit, his strong way of carrying forward his work, his deep interest in all Congregational enterprises had made large place for him in our denominational fellowship as well as among other churches. He had been moderator of the General Association and was a trustee of Doane College. His largely-attended funeral, with memorial services at Clarks, Columbus and Harvard, bore abundant testimony of the love and esteem in which he was held. He leaves a widow and a little daughter. H. B.

A New Southern Conference

The chief recent matter of interest among the churches around Atlanta was a three days' session of the new Atlanta District Conference, held at Marietta. The churches were well represented, and the meeting was inspiring. Among the papers presented that by Mrs. M. T. Norris on How to Help the Pastor was excellent; by request it was reread before the body. The sermon by Rev. H. H. Proctor on Congregationalism aroused interest and enthusiasm. Reports from the churches showed that they were sharing in the general wave of prosperity now sweeping over the South. One of the most interesting was that from First Church, Atlanta, which is operating a successful mission on Johnson's Row, a slum of the city. Athens will be the next place of meeting. Other denominations co-operated in showing the delegates marked hospitality.

The little church at Marietta has been renovated and Rev. S. A. Paris and his people are progressive. H. H. P.

Record of the Week

Calls

ANDREWS, SAM'L B., W. Granville, Mass., to Salem, Ct. Accepts.
BATTERY, GEO. J., Hemingford, Neb., to Farnam.
BENEDICT, ARTHUR J., Housatonic, Mass., called to S. Natick, not to Walpole. Accepts, and is at work.
BRIGGS, WALTER A., to permanent pastorate at Big Rapids and Big Rapids Township, Mich., where he has been for two years. Accepts.
BROWN, GEO. E., Wheeler, S. D., to Oacoma.
BURLING, JAS. P., Kearney, Neb., to Hawarden, Io. Accepts.
BUSKEY, ROBT D., Jr., Grand Island, N. Y., to Lake View and N. Evans. Accepts.
CHALMERS, JAS., Second Ch., Toledo, O., to First Ch., Elgin, Ill. Accepts.
CLEVELAND, HENRY C., recently of Hyannis, Neb., to West Cedar Valley, and to the united fields of Danbury and Naponee. Accepts the latter and removes at once to Naponee.

CROKER, JOHN, Lakeview, Io., to Grant, Madrid and Venango, Neb. Accepts, with residence at Grant.

EMERSON, FRED'K C., Glenullin, N. D., to Williston. Accepts.

EVANS, WILLIAM (Lutheran), to Rogers Park Ch., Chicago, Ill. Accepts, and is at work.

HARRISON, CHAS. S., York, Neb., to Grafton. Accepts, and is at work but continues to live at York.

HART, WM. W., Arborville, Neb., to Friend. Accepts.

HOLMAN, EDWIN H. H., to remain at Stuart, Io. HOWARD, CHAS. E., recently of Wescott, Neb., to Harbline and Plymouth.

IVES, HENRY S., Francetown, N. H., to E. Alstead, not Alstead. Accepts.

JONES, RICHARD, to remain a fourth year at Myron and Cresbard, S. D.

LEWIS, THOS. G., Greenlake Ch., Seattle, Wn., to Byron and Bethany. Accepts.

PEASE, WM. P., Atwood, Kan., to Granite Falls, Wn. Accepts.

POPE, G. STANLEY, to Geddes and Wheeler, S. D. Accepts.

TRUEBLOOD, WM. J., formerly of Johnson City, Ill., to De Long.

WASHBURN, GEO. Y., declines call to N. Becket and Becket Center, Mass., and continues to supply at Courtland St. Ch., Everett.

Ordinations and Installations

AINSLIE, JAS. S., 4 North Shore Ch., Chicago, Ill., Nov. 8. Parts by Drs. J. C. Armstrong, W. E. Barton, F. A. Noble, J. F. Loba, J. M. Sturtevant and Prof. H. M. Scott.

BOYL, ELLIOTT A., o. and rec. p. Plymouth Ch., Scranton, Pa., Oct. 31. He had served the church two years as supply.

EVANS, WILLIAM (Lutheran), 4 Rogers Park Ch., Chicago, Ill., Oct. 9. Sermon, Rev. Wm. B. Thorp. GREENLEE, CLYDE W., Oberlin Sem., o. Fertile, Minn., Nov. 9. Sermon, Dr. G. R. Merrill; other parts, Rev. Messrs. H. P. Fisher, E. L. Brooks, W. H. Owen and H. W. Stiles.

KNIGHT, W. PERCY, China Inland Mission, o. Sinclairville, N. Y., Nov. 1. Sermon, Rev. Newman Matthews; other parts, Rev. Messrs. W. A. Hallock, T. A. Waltrip, F. A. Kimberley and E. C. Hall. Pending Mr. Knight's return to China, he will supply at Calvary Fresh Ch., Lockport, N. Y.

MCCORD, JOHN D., 4 Green Street Ch., Chicago, Oct. 31, Nov. 1. Parts, Profs. H. M. Scott and W. B. Chamberlain and Rev. Drs. J. C. Armstrong, F. E. Hopkins, H. A. Bushnell, Chas. Reynolds and E. P. Goodwin.

TUTHILL, WILLIAM B., 4 First Ch., East Hartford, Ct. Sermon, Prof. A. R. Merriam; other parts, Rev. Messrs. C. H. Barber, W. W. Ranney and Prof. E. E. Nourse.

WHITE, CHAS. E., Hartford Sem., o. Wilder, Vt., Nov. 6. Sermon, Pres W. J. Tucker; other parts, Rev. Messrs. J. H. Reid, E. T. Farrill, A. J. Lord and Profs. Gabriel Campbell, D. D., and C. H. Richardson, Ph. D.

Resignations

BARBER, WILFRED C., Braceville, Ill.

BRADLEY, ERNEST B., Lorin, Cal., to take effect in January at the close of a year's service.

COTTON, HARRY A., Williams Bay, Wis.

FREEMAN, GEO. E., Second Ch., Lynnfield, Mass., after a six years' pastorate.

HOLSAPLE, ROWLAND N., Klantone, N. Y., and Lander, Pa.

STORM, JULIUS E., Clay Center, Neb., and removes to Hyannis.

MCCARTNEY, HENRY R., First Ch., Amherst, Mass.

VOORHEES, LOUIS B., Groton, Mass., because of ill health, to take effect in the spring of 1901.

Churches Organized

ANAMOOSE, N. D., 4 Nov. 14 members, will be yoked with Harvey.

CHICAGO, ILL., North Shore, rec. 8 Nov. 136 members. Rev. J. S. Ainslee, pastor.

GRICE, TEX., Pilgrim Ch. 67 members.

LA FOLLETTE, TENN., 4 Nov. 13 members. Rev. Geo. Lusty, recently of Deer Lodge and Glenmary, pastor.

SCROGGINS, TEX., Spring Hill Ch. 47 members.

SHERMAN, TEX., St. Paul's Ch. 14 members.

TYLER, TEX., Moody Memorial Ch. 17 members.

October Receipts of the A. B. C. F. M.

	1899	1900
Donations,	\$48,872.38	\$46,005.24
Donations for the debt,	87.08	59.82
Legacies,	11,134.37	6,400.53
	\$60,093.73	\$52,534.59
	2 mos. 1899	2 mos. 1900
Donations,	\$64,258.07	\$55,606.11
Donations for the debt,	131.08	164.82
Legacies,	18,423.32	12,434.83
	\$82,812.37	\$68,205.76

Decrease in donations for two months, \$8,651.96; decrease in legacies, \$5,928.39; net decrease, \$14,546.61.

Licentiates

COOLEY, C. T., by Wyoming District of Western New York Association. He will preach at North Java.

CRABTREE, ALLAN, Grand Ave. Ch., Dallas, Tex., by North Texas Association, Nov. 1.

Dexter, Norman, a graduate of Princeton Sem. and now of Park Ch., Elmira, N. Y., by Susquehanna Association, Oct. 31.
Weatherby, W. H., by North Texas Association, Nov. 1.

Personals

Blackman, Virgil W., and his wife, received more than \$50 worth of silver at a farewell reception tendered by the church in Swansey, N. H.
Cadmus, Wm. E., of First Ch., Elyria, O., sailed Nov. 14 for a 10 months' trip abroad. He will spend the time in study of Biblical scenes at Rome, Athens, Egypt and the Holy Land. During his absence his pulpit is to be supplied by Prof. E. I. Bosworth of Oberlin.
Clark, Chas. M., and wife, Marseilles, Ill., received a generous gift of money from their parishioners at a recent gathering at their home.
Ewing, Edward C., Roxbury, Mass., acceptably supplied the pulpit at Walpole while the church was seeking a pastor.

Frary, Lucien H., was pleasantly surprised on his return to Pomona, Cal., from two months abroad by finding that his Men's Sunday Evening Club has arranged to have the Pomona College Male Quartet lead in the evening song services during the coming winter.

Harlow, Rufus K., Medway Village, Mass., finds his health much improved by his visit to California. He has been staying near Oakland this fall, but will winter in Southern California.

Ireland, Wm. F., was given a Morris chair and other presents at a farewell reception at South Ch., Syracuse, N. Y.

Irvine, Alex F., Fair Haven Ch., New Haven, Ct., began, Nov. 4, in the Opera House, the third series of meetings for working men; 600 men were present and a male chorus of 25 voices, with an orchestra of 20 pieces, led the singing.

Kettle, Wm. F., who had a long run of typhoid fever this summer, was recently given \$115 by his church at Homer, N. Y.

Mendell, Ellis, of Boylston Ch., Jamaica Plain, Mass., recently lost his summer cottage at Bass Rocks, Gloucester, by an incendiary fire. The house next it, occupied by Rev. C. M. Southgate of Abundantale, was burned some time ago.

Perkins, Henry P., of Lin Ching station, North China, has been visiting Kansas churches, including First and Central at Topeka, Plymouth at Lawrence, First, Pilgrim and Bethel in Kansas City.

Rogers, Alonzo, formerly pastor at New Whatcom, Wn., whose severe illness we chronicled last spring, is still suffering from the effects of that sickness.

Street, Geo. E., pastor emeritus of Phillips Ch., Exeter, N. H., is preparing an address in memory of Horace Tracy Pitkin, a former member of Phillips Church, martyred at Paoingfu.

Webster, Eugene C., at the recent meeting of the officers of the General Association of Massachusetts, was appointed acting secretary in place of Dr. Hazen, deceased.

Weeks, Wm. M., recently pastor of the Baptist church in Easton, Ct., after considerable study at Yale Seminary, has joined the Congregational church at Easton.

Church Happenings

Albany, N. Y., First gives the first Sunday evening of every month to a praise service. Special soloists are secured, and an orchestra assists. This year the orchestra which last year played in the Sunday school aids in the Sunday evening service, increased audiences resulting.

Bangor, Me., Central dedicated, Nov. 4, a parish house of English design. It contains a memorial window in honor of Mrs. Elizabeth A. Lane, who bequeathed \$500 to the society. A chorus of children aided in the service.

Bangor, Me., Hammond St. gave a reception, Nov. 9, to its missionary, Rev. G. H. Ewing, who lately returned from Paoingfu, China.

Binghamton, N. Y.—The women have raised money to employ a deaconess as pastor's assistant.

Bradford, Vt.—The ladies, under the leadership of the pastor's wife, have formed a Woman's Union, consolidating the missionary and benevolent work under one organization.

Brooklyn, N. Y., Bushwick Ave.—The Bushwick League, an organization of young men, will be addressed this month, Nov. 13, by Dr. W. B. Brader on Things for Young Men to Remember. The fifth anniversary of the league will be celebrated the 20th, and on the 27th Dr. H. W. Jones is to make an address on Russia. The Sunday school numbers nearly 900.

Brooklyn, N. Y., Clinton Ave.—A beautiful art window, the gift of Mr. W. H. Nichols in memory of his father and mother, was unveiled Nov. 10.

Chicago, Ill., Austin celebrated its tenth anniversary Nov. 9—the birthday of the pastor, Rev. W. L. Demorest—with sermon by Rev. H. T. Sell, addresses by the first pastor, Rev. S. S. Healey, by Dr. Sydney Strong and local pastors. The edifice has just been renovated and redecorated. A new organ was recently purchased.

Chicago, Ill., South has a new organ, to be dedicated with a concert Nov. 20.

East Chicago, Ind.—A new \$1,700 parsonage is being erected, in which it is promised the pastor's

family shall eat Thanksgiving dinner. A Y. P. S. C. E. of 25 active members has been organized.

Enfield, Greenwich and Prescott, Mass., have been holding a series of fellowship meetings, taking successive weeks in the different towns and holding the meetings three evenings in the week. The central thought and purpose has been The Deepening of the Spiritual Life. All the churches have been refreshed and the kindly relation between them has been strengthened.

Exeter, N. H., Phillips held a memorial service, Nov. 11, for Rev. Horace Tracy Pitkin, who perished in the recent massacre at Paoingfu. His life was reviewed by Dr. G. E. Street, who dwelt with tender interest upon his career in Phillips Academy, during which he was an active and loved member of this church. Rev. W. S. Beard spoke of his college life. Mr. Pitkin was an effective leader in the student volunteer movement. Most inspiring was the story of consecrated service in school and college and on the mission field.
Felton, Minn., dedicated a new edifice Oct. 28, Supt. R. P. Herrick preaching the sermon. The church grew out of a Sunday school planted three years ago, and has never cost the Home Missionary Society a dollar.

Forrest and Strawn, Ill., have started normal Bible classes.

Hamilton, N. Y., has a rotary reception committee, members of the church being appointed monthly in groups of four to welcome strangers. Also a pastor's box has recently been put in the church entry, especially to encourage and contain laymen's suggestions for sermon subjects.

Hopkinton, N. H.—The pastor has commenced the experiment of turning his whole Sunday school into a catechetical class for five or 10 minutes at close of the lesson, the scattered condition of the parish not admitting of ordinary methods.

Jersey City, N. J., Waverly, under its new pastor, H. A. M. Briggs, has begun a morning meeting for the children, largely attended. This is held for a half-hour before the preaching service, to which many of the children remain. A Men's League of about 60 meets each Monday evening.

Laconia, N. H., has organized a chorus of 40 to assist in Sunday evening meetings.

La Follette, Tenn.—The little church of 13 members organized Nov. 4 purposes to build a \$1,600 house of worship on a \$1,100 lot already secured in a central location. Nearly \$1,400 have been given or raised toward the enterprise. This new town has a population of 1,200.

Lowell, Mass., Highland, raised in about half an

hour Sunday evening the \$600 above the regularly pledged amount which will enable the church to enter the twentieth century free of debt.

Lyndon, Vt.—About \$100 have been raised for a new S. S. library. The edifice has been fitted up with electric lights.

Nedham, Mass.—The Junior Endeavor Society has presented the church with a beautiful set of individual communion cups.

Newburyport, Mass., Prospect Street has held a meeting in memory of the martyred missionaries of the American Board. A sketch of the life and work of each was given by different members. It is believed that the service will result in a deepened interest in the cause of missions.

Continued on page 710.

Salt Rheum

It may become chronic.

It may cover the body with large, inflamed, burning, itching, scaling patches and cause intense suffering. It has been known to do so.

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Thoroughly cleanse the system of the humors on which this ailment depends and prevent their return.

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Life and Work of the Churches

(Continued from page 709.)

Record of the Week

NEW HAVEN, CT., *Ferry St.*—The women have undertaken a campaign of neighborhood visiting to extend the fellowship of the church.

NEW YORK, N. Y., *Bedford Park* suffers a disheartening blow in the death of Hon. W. W. Niles and the removal of the family. This cuts off one-fourth of the income. His sterling character and commanding abilities were of untold value to the church.

NORTH BERKELEY, CAL.—Among results of a series of meetings conducted by Rev. J. B. Orr are 18 reported conversions and the laying out of this section of the city for systematic visitation.

RICO, COL., has lately renovated its building and purchased a new carpet.

ROSLINDALE, MASS.—The Men's Club has arranged for a course of first-class entertainments, including lectures by such well-known travelers as Rev. Peter MacQueen, Mrs. E. M. Fraser and Lieutenant Foster, U. S. N. This church is striving to raise \$11,000 before the end of 1900, \$7,000 from the churches of Boston and vicinity, to pay for its church building in order to secure a loan of \$4,000 from the C. C. B. S. It observed its 10th anniversary Nov. 11.

SANFORD, ME., observed the week of prayer for China called for by the missionary boards at their conference in New York. Four illustrated lectures were given by the pastor with these topics: The Foreigner in China, including missionaries of the American Board; The Anti-Foreign Uprising and Its Results, including a memorial service for our missionary martyrs; The Rescue of Peking, including experiences of the besieged; The Causes of the Uprising, including a defense of our missionaries and an appeal for their work.

SAN MATEO, CAL., at a recent evening service raised in a few minutes an amount sufficient to cancel its debt, leaving it free financially for the first time in years.

SOUTH DANVILLE, ILL.—The building of a parsonage is already under way. In this the pastor, a practical builder, is able to give substantial leadership.

SOUTH HADLEY, MASS.—Fifty Mt. Holyoke students have just taken the Wayside Covenant of associate fellowship with the church. The Endeavor Society has also adopted a Wayside Covenant for the students, making the essential ground of this new membership participation in the consecration meetings. The church holds an evangelistic service the first Sunday night in each month and an outlook service each second Sunday night.

STONY CREEK, CT., is making a brave effort to rebuild its edifice destroyed by fire last June. There is no church building in the village. The quarries bring many foreigners into their midst, and the need is great. The women have raised \$500 for a building site already purchased and \$3,000 have been pledged in the village, but the \$3,000 still needed the people are trying to raise among the Connecticut churches.

SUSQUEHANNA, PA.—This church, only eight months old, has 117 members and, Nov. 8, laid the corner stone of a \$7,000 edifice, for which \$4,000 are already subscribed. Dr. Edward Taylor and others from Binghamton, N. Y., took part in the service.

UNION CENTER, N. Y.—Union revival services have been held by Rev. Messrs. A. S. Wood and A. O. Austin, assisted by Evangelist J. A. Davis and Mr. Pike, a singer. The results so far have been about 30 converts.

WARREN, MASS., observed Nov. 4 the 25th anniversary of the dedication of the present house of worship. Mrs. C. M. Morgan, a member, presented the church with an individual cup service in memory of her mother. Letters of greeting were read from four former pastors.

WEST NEWBURY, VT., has substantially improved the exterior and grounds of its parsonage at a cost of about \$100.

WILMETTE, ILL., has just organized a China Club to study the Celestial Empire. It will buy a small library on China to read and exchange and will have charge of a prayer meeting every month for the first six months of next year in which to report. The pastor began Oct. 19 a course of four lectures on How Did We Get Our New Testament.

WINNETKA, ILL.—The pastor is teaching a class of girls in the Bible school the history of Christianity since the apostles in connection with illustrious persons in the church and important events in religious progress. It is hoped that this continuation of Bible study as seen in its later effects in the world may be incorporated in the graded progressive lesson work of the Winnetka Sunday school. A large wall map of the Roman empire during the early centuries adds to the interest.

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Comment on the Christian World Numbers

The Christian World number is a great addition to the attractiveness of *The Congregationalist*.—*Missouri*.

I want to congratulate you on the inauguration of your "first of the month" number. I looked over the issue with unusual interest.—*Ohio*.

I admire very much the new step. These efforts of yours to show the relation of ecclesiastical and political incidents and events deserve our warmest thanks.—*Nebraska*.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 19, 10 A. M. Work of the A. M. A. will be presented.

MIDDLESEX SOUTH ASSOCIATION, S. Framingham, Dec. 4, 9 A. M.

STATE ASSOCIATIONS AND CONFERENCES

Connecticut, Meriden, Nov. 20, 21

STATE C. E. MEETINGS

Pennsylvania, Philadelphia, Nov. 20-22

Indiana, Lafayette, Nov. 20-Dec. 2

New Mexico, Santa Fé, Dec. 20-31

Vermont, Burlington, Dec. 31-Jan. 2

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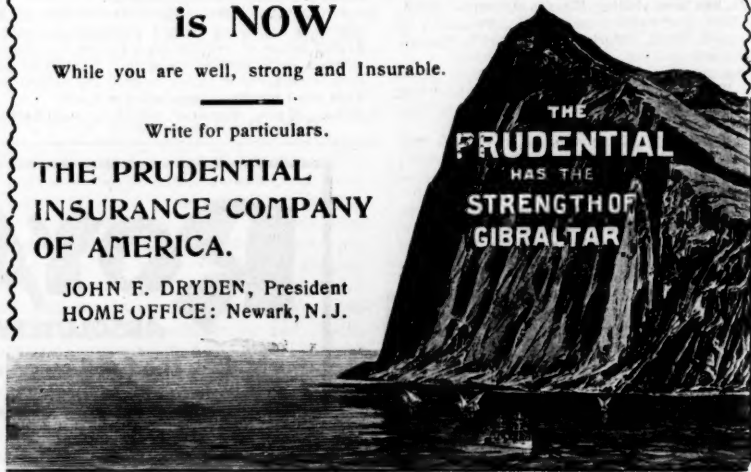
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AND

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The Business Outlook

The features of the trade situation—which have infused more life and backbone into it—have been the overwhelming Republican victory and lower temperature throughout the greater part of the country. The one has inspired the commercial and financial body with the utmost confidence in the stability of business and of values and in the outlook for these for some time to come; the other has naturally improved the distribution and demand of heavy fall and winter goods at retail. Had Bryanism been successful, with all that it would have meant in unsettling the present basis of values, the decline not only in the stock market but in the volume of general business would without any question have been the largest seen for many years.

Current railroad earnings show that a very large traffic is going forward, and in a majority of cases the gross receipts are larger than a year ago, although last year's totals were unprecedented. Wool has reflected the increased confidence in business due to the election, and there is also a strong tone in cotton. In cereals, although prices are fairly steady, there is a lack of speculative interest. Last week's sales of pig iron were the largest of any week so far this year, and Pittsburg reports a like active situation as regards the finished material.

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In the Western part of the country shoes, dry goods, clothing and hardware are moving in much larger volume, while in the East leather, shoes, wool, tobacco and coal are very firm in price, and the outlook for business in the immediate future is regarded as extremely favorable. The Pacific coast is enjoying an excellent trade with our new possessions and with Asia.

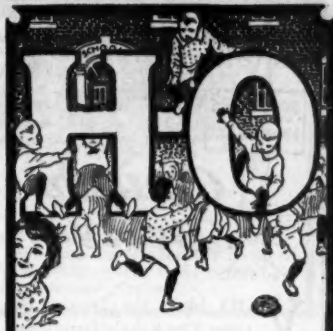
For two days previous to the election the stock market showed considerable strength, and on Wednesday morning after it was known that there had been a Republican landslide opening prices on the New York Stock Exchange were from one to four points higher than Monday night's close and great activity in trading prevailed throughout the day. In fact, ever since Wednesday security values have been rising.

Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
ALABAMA		MINNESOTA	
Calera, —	8	Minneapolis, Forest	—
Pine Grove, —	8	Helights, —	7
CALIFORNIA		Seaford, —	3
Claremont, 5	6	Tintah, —	6
Los Angeles, First, 4	22	Walnut Grove, —	6
Oliver, —	3	MISSOURI	
Pilgrim, —	3	Bonne Terre, 3	3
Pasadena, First, 2	11	Kidder, —	3
Lake Ave., —	10	NEBRASKA	
Pomona, —	5	Baker, 5	8
Redlands, 1	4	Ave, 3	3
Redondo Beach, 13	13	Doige, 3	3
San Francisco, First, —	3	Doniphan, 6	12
San Mateo, —	6	Germantown, —	20
Santa Cruz, —	4	Havelock, 8	10
Sequel, —	5	Indianola, 15	15
Whittier, 13	18	Newman's Grove, —	42
CONNECTICUT		Ogallala, —	4
Ansonia, First, 8	8	Omaha, St. Mary's, —	7
Bethel, 5	7	Red Cloud, 4	10
Branford, —	3	Weeping Water, 2	4
Goshen, 8	10	Wymore, —	5
Old Lyme, 8	7	NEW HAMPSHIRE	
Seymour, 3	4	Laconia, 7	10
Torrington, Center, 21	35	Lancaster, —	6
GEORGIA		Samberton, —	4
Baxley, —	16	NEW YORK	
Pinelevel, —	3	Binghamton, —	15
ILLINOIS		Buffalo, —	7
Carpentersville, —	21	Elmira, St. Luke's, 10	34
Chicago, Green St., —	3	Mt. Vernon, 5	12
North Shore, 26	03	New York, Christ, —	8
Chillicothe, —	3	NORTH DAKOTA	
Elgin, Prospect St., 9	9	Anaconda, —	14
Marseilles, —	11	Mayville, —	7
Newtown, 23	22	Niagara, 3	4
Odell, —	3	Wahpeton, —	5
Pana, —	3	OHIO	
Rantoul, —	3	Bremmen, 5	9
INDIANA		Indianapolis, Brightwood, 7	78
Bremen, 5	9	Kokomo, —	9
Indianapolis, Brightwood, 7	78	Perth, 1	3
Kokomo, —	9	IOWA	
Perth, 1	3	Cromwell, —	7
IOWA		Denmark, 2	5
Cromwell, —	7	Lyons, 1	4
Denmark, 2	5	Traer, 1	5
Lyons, 1	4	KANSAS	
Traer, 1	5	McPherson, —	8
KANSAS		Wheaton, 8	9
McPherson, —	8	MAINE	
Wheaton, 8	9	Bangor, Hammond St., 1	6
MAINE		E. Stoneham, 4	4
Bangor, Hammond St., 1	6	Portland, West, 2	7
E. Stoneham, 4	4	MASSACHUSETTS	
Portland, West, 2	7	Agawam, —	5
MASSACHUSETTS		Amherst, 3	4
Agawam, —	5	Boston, Berkeley, 2	6
Amherst, 3	4	Temple, —	4
Boston, Berkeley, 2	6	Park St., 1	4
Temple, —	4	Pilgrim, 2	7
Park St., 1	4	Shawmut, 2	15
Pilgrim, 2	7	Union, 4	14
Shawmut, 2	15	Conway, —	4
Union, 4	14	Danbury, 3	11
Conway, —	4	Everett, First, 4	7
Danbury, 3	11	Fall River, Central, —	12
Everett, First, 4	7	French, —	16
Fall River, Central, —	12	Melrose Highlands, —	11
French, —	16	Middleton, 2	4
Melrose Highlands, —	11	Newton Center, 2	12
Middleton, 2	4	Ware, East, 4	4
Newton Center, 2	12	Worcester, First, 3	19
Ware, East, 4	4	Hope, —	7
Worcester, First, 3	19	Piedmont, 4	6
VERMONT		Pilgrim, 2	13
Acuteville, —	8	Plymouth, 4	4
Bradford, —	6	Union, 1	5
Leicester, —	23	MICHIGAN	
Weston, 11	11	Ann Arbor, 1	4
WISCONSIN		Big Rock, 4	4
Bloomer, 10	12	Detroit, Brewster, —	9
Dorchester, —	15	Fort St., —	6
Fond du Lac, —	18	Mt. Hope, —	16
Kaukauna, First, —	9	Eastlake, —	14
Mt. Sterling, —	16	Grand Rapids, First, 3	8
Prairie du Chien, —	14	Park, —	6
Stinson, —	25	Plymouth, 3	5
OTHER CHURCHES		Rapid River, —	1
Ashland, Ore., —	7	Rochester, —	8
Corbin, Ky., —	5	Shelby, —	4
Jersey City, N. J., —	4	Wyandotte, 4	4
Waverly, —	4	MINNESOTA	
La Follette, Conn., —	13	Ceylon, —	18
Longmont, Col., —	19	Detroit, 7	7
New Whatcom, Wn., 7	10	Ellsworth, 9	13
Providence, R. I., Free	20	Faribault, First, —	3
Evangelical, 20	25	Medford, 3	6
Churches with less	21	than three, —	67

Conf., 463; Tot., 1,830.

Total since Jan. 1: Conf., 6,848; Tot., 16,187.



H-O (Hornby's Steam Cooked Oatmeal) is an ideal food for the old folks as well as for the young.

According to Cornaro, "growing persons" have a great deal of natural heat, which requires a great deal of nourishment else the body will pine away.

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It is necessary, therefore, that a successful food for the young be a full ration containing all the elements for the nutrition of the body in every stage of life. H-O is such a food, and it is likewise suitable for aged persons.



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Church Debts

VERY likely the Dorcas Society, The King's Daughters, or the Young People's Society want funds to carry on their work this winter. Perhaps you have in contemplation a new organ, or carpet for the Sunday-school, or possibly the question of paying off the Church debt is troubling you. We have a plan for providing money for any of these objects.

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New Hampshire Broadside

[Continued from page 706.]

Bible Teachers in Nashua

Pilgrim's pastor is giving on the nights of the weekly prayer meeting a series of lectures on the Bible which will include a history of its preservation and will cover a wide field of Biblical literature and criticism. Two of these scholarly lectures have been given to delighted audiences. The attendance is much larger than that of the regular weekly meeting.

The pastor of First Church has formed a children's devotional class. He takes up the Bible as an inspired book, and inductively draws out from the children a catechism. He believes that this method, even with children, is far better than the parrot-like question and answer method frequently used. So much interest is manifested in this effort that the pastor plans to form a similar class for adults. The members are to be kept strictly to devotional lines and careful examination of the Word. One cheering sign in this section is that people seem to be readier than heretofore to learn about the Bible—what it is, the proofs of its inspiration, how it was written and how it has been preserved.

Articles which have recently appeared in the Boston Transcript on what is claimed to be the failure of instruction in the Sunday school due to the incompetency of teachers has led to an inquiry as to the quality of the instruction in this vicinity. The following information comes from the first Sunday school examined. Of its twenty-three teachers thirteen have been connected with some of our best higher institutions of learning, and in most cases are graduates of these institutions. Two are of Dartmouth, two of Mt. Holyoke, one each of Smith, Wellesley, Wheaton, Bates, West Point, Boston School of Oratory, the Massachusetts Institute of Technology, with two from special institutions in Vermont. Several are day school teachers, four of the high school.

It is not claimed that a good instructor of the Bible is necessarily a graduate of a higher institution of learning, but, so far as this report goes, it refutes the charge that Sunday school teachers are of an inferior grade of mind. Quite likely most city schools of the state will compare favorably with the one mentioned and in regard to which the writer has positive knowledge. While in the rural sections there may not be as large a proportion of cultivated persons from whom to draw, yet even there many excellent teachers are to be found. Inquiry in New Hampshire shows a tendency to raise the standard of instruction both through improved systems and through careful choice of teachers. C. R.

[Other local news appears under Church Happenings.]

AN OLD AND LARGE CARPET HOUSE.—An idea of the magnitude of the business of the John H. Pray & Sons Company may be gathered from a list of some of the contracts taken this fall, among them being: the furnishing of the new Colonial Theater, the Hollis Street Theater, the Berkeley Hotel, the Rhode Island State House, Providence, and the new Hotel Lenox, corner of Exeter and Boylston Streets, in this city. The last-named contract was for about \$100,000, and the entire furnishing of carpets, upholstery and furniture has been undertaken by Messrs. Pray & Co. The company has special facilities for handling large contracts, as it always carries an extensive stock of the most desirable goods, which are at all times available for prompt delivery. —Boston Transcript.



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Where?

Do you know what paper is going to print that remarkable serial story, "Born to Serve," by Charles M. Sheldon, the famous author of "In His Steps"—the serial that discusses the servant-girl question? It is the same paper that is to publish the reminiscences of that courageous Englishman, who has not been afraid to go to jail for conscience's sake, William T. Stead. It is the same paper that will publish Ian Maclaren's eight capital articles on "The Homely Virtues." It is the identical journal that will give its readers Joseph Cook's anecdotal discussion of oratory, illustrated by the great orators he has heard. It is the paper to which Dr. Theodore L. Cuyler will contribute "Sunset Sermons," and Dr. Joseph Parker three articles: "Believe!" "Trust!" "Obey!" It is the paper that promises for the coming months important articles and series of articles by Ira D. Sankey, Bishop Vincent, Dr. James Stalker, Rev. G. Campbell Morgan, Mary A. Livermore, Rev. F. B. Meyer, Dr. Maltbie D. Babcock, General Howard, Rev. John McNeill, Dr. Edward Everett Hale, Dr. J. Monroe Gibson, Rev. Hugh Black, Rev. Thomas Spurgeon, Dr. R. F. Horton, and a host of other famous writers. You have guessed it, The Christian Endeavor World (Tremont Temple, Boston). It costs only a dollar from now until January, 1902.



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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, NOV. 9

A large number of those who had come to the annual meeting remained for the Friday morning hour in Pilgrim Hall. Mrs. E. N. Packard gave the keynote of courage to look forward, as she read, "O, sing unto the Lord a new song." Mrs. C. H. Wheeler, for more than forty years a missionary, from her own large experience spoke of the victory which comes through suffering. Miss Newton of Foochow told of the English missionaries in China who, years ago, after some of their co-workers had been put to death, sent home a request for ten more to be sent out in the place of each one who had fallen, which has practically been done; and herself made the same request in connection with our recent losses. Miss Andrews of Tung-cho spoke of the flood of light which late experiences have thrown upon Bible truth.

Mrs. Perry of Sivas, Turkey, said their "anniversary" is near at hand, Nov. 12, as the missionaries there are wont to date everything from the massacre of 1895, which occurred on that day, often saying, "Since the massacre." She then gave an interesting account of the way she was led to undertake and carry through a perilous journey to Gurun, three days distant, whither she went to learn the condition of native Christians, bringing back with her four girls who had been kidnapped.

Miss Maggie Melville of Chisamba, west Africa, gave encouraging words from her station, even in the midst of much superstition. Miss McCallum of Smyrna, Miss Price of Inanda, Miss Beulah Logan from Ruk and Miss J. E. Chapin of Peking each added to the interest of the hour, which was itself a fitting and helpful supplement to the wonderful meetings just ended.

Marriages

The charge for marriage notices is twenty-five cents.

BARNARD-MERRILL—In E. Hebron, N. H., Oct. 24, by Rev. B. F. Estes, Fred N. Barnard and Nellie M. Merrill.

BLISS-CROSBY—In Brockton, Mass., by Rev. A. W. Archibald, D. D., assisted by Rev. Henry O. Dwight, L. L. D., Rev. Edwin Munsell Bliss, D. D., and E. Theodora Crosby.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ADAMS—In San Francisco, Nov. 7, George Ernest, youngest son of Rev. George C. and Merle P. Adams, aged 8 yrs.

RICHMOND—In Brookline, Nov. 8, Charles Cushing Richmond, deacon and charter member of Leyden Church, aged 73 yrs.

MRS. HANNAH PICKARD

Mrs. Pickard died in Topeka, Kan., of paralysis at the home of her daughter, Mrs. George M. Herrick, aged eighty-five years.

She was born in New York, March 7, 1815, was married in 1837, moved to Illinois in 1850, and since the marriage of her daughter Julia, in 1883, has lived with her. She was a member of the South Congregational Church, Chicago, for eight years, and for the last four years of the First Congregational Church, Topeka, where her son-in-law is president of Washburn College. She leaves three sons and a daughter. Her piety was deep, but unobtrusive, and she entered gladly and serenely into the presence of her Lord. G. M. H.

MRS. EUGENE TAPPAN

Clara M. Tappan, wife of Eugene Tappan, died, Oct. 30, in Sharon, Mass., aged 47 yrs., 23 dys. Her father was the late Tracy C. Jones of Enfield, N. H., and her brothers are Rev. Newton L. Jones, D. D., of Dudley and Charles H. Jones of Wareham. The funeral service was conducted by Rev. Almon J. Dyer at her home in Sharon, and the interment was in Enfield, her native town.

HON. JOHN E. TUTTLE

Deacon John E. Tuttle died at his home in Neponset, Mass., Oct. 15.

Mr. Tuttle was born in Newburyport in 1835, but the larger part of his life was spent in Neponset, where he was very favorably known. Trinity Congregational Church, of which he was a deacon for more than thirty years, has lost by his death a generous and devoted supporter. Always at the prayer meeting and the Sunday school, as well as at public worship, he was recognized as an unflinching helper of the church in its spiritual activities. Nor was he less interested in its financial and social prosperity. As a citizen he helped promote good government and temperance locally, which service his fellow-citizens acknowledged in giving him four consecutive terms in the Massachusetts House of Representatives. Not only in the church and community, but especially in his family, Mr. Tuttle was honored and loved, for his cheerfulness and kindness were as abundant as his personal honor was true and constant. Appreciation of the spirit of his life is well expressed in Luke's testimony to the beloved Barnabas: "He was a good man, and full of the Holy Ghost and of faith." (Acts 11: 24). F. W. M.

YOUNG PEOPLE'S WEEKLY

The Best for Youth

"The Best for Youth" is the trumpet-call of the Century. No longer are our young men and young women assigned secondary parts upon life's stage. This is the Age of Youth. Young People's Weekly strives to be helpful to the young and thus stand the Right-hand of Home and Nation.

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Jacob A. Riis

Of the New York World

Stand by the Ship

Egerton R. Young

Only an Indian

THE WORLD OF TO-DAY

Among many new features none are more popular than "The World of To-Day," edited by William E. Danforth. Mr. Danforth is the possessor of strong convictions, coupled with a courteous Christian spirit. He believes in youth, and is loyal to its interests. Things pertinent to the hour, and vital to the growth of true manhood and womanhood, will be given a large place in this department, and the best men and women of the nation will be counselors and aids.

Contributing Editors. Nothing has been more prized by our readers than the short, helpful articles appearing only upon our editorial pages, but scattered like jewels through every page. A large corps of Contributing Editors are at work in this department. This is but a glimpse of the YOUNG PEOPLE'S WEEKLY for the coming year. Our boys and girls have been delighted with our color-numbers in the past. There are still better things in store for them in the future.

Young People's Weekly

is the leading young people's paper in America. Each number contains from eight to twelve large pages of four broad columns each, all beautifully illustrated in black and colors. It reaches over 255,000 homes each week. It is "The Best for Youth."

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Refers to Dr. A. E. DUNNING, Editor of The Congregationalist.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

87. CHARADES

I.
"These gate posts seem COMPLETE," he said;
John stared, as Johns will do.
"They're ONE," he owned, with nodding head,
"But not by no means TWO."

II.
"Fix them, COMPLETE," John never swerved.
But entered his demur:
"The TWO ain't ONE; you drew it curved;
I never knowed what fur."

III.
"Do them at once," came his COMPLETE;
"Was ever such a dunce?"
But ONE and TWO forbade this feat;
"I can't do both to once."

IV.
"Now—right away—COMPLETE!" "O, yes,
You've got the right o' way;
Them ONES WAS set in TWO, I guess;
I'll rig 'em up today."

M. C. S.

88. RIDDLE

I am nothing but a little word,
Of which you all have often heard.
I'm what the boys and girls should be,
But not much like the rolling sea.
Behold me, I've four legs or three,
Or rows of figures I shall be.
Behold again, and I can do
Most anything you want me to.

W. T. S.

89. ANAGRAM

DARE MENTION IT? Of course I dare,
I must confess my wrong;
To right each wrong with Christian care,
My WHOLE is ever strong.

T. H.

A TANGLE-MAKING CONTEST

Acting on a suggestion from a Massachusetts divine, we invite readers to a quite novel kind of contest. The names of famous people are given below, and for the best lot of "characteristic initials" formed upon these names a useful Dictionary of Poetical Quotations will be awarded. This example shows what is required: "Causes Much Sensation" (Charles M. Sheldon). Competing lists are to be forwarded within ten days and the prize will be given for the list thought by the editor of "Tangles" to be the most deserving.

The names to be used are: 1. William McKinley. 2. William J. Bryan. 3. John Hay. 4. George F. Hoar. 5. W. Murray Crane. 6. Samuel L. Clemens. 7. Kate Douglas Wiggin. 8. Edward Bellamy. 9. Charles Dudley Warner. 10. Rudyard Kipling. 11. George P. Fisher. 12. C. W. Elliot. 13. Booker T. Washington. 14. Arthur T. Hadley. 15. A. E. Dolbear. 16. S. P. Thompson. 17. Eugene Field. 18. W. C. Röntgen. 19. Dwight L. Moody. 20. John Ruskin. 21. S. J. P. Kruger. 22. H. W. Lawton. 23. Edward C. Pickering. 24. James D. Dana. 25. John Sherman.

ANSWERS

83. One gets his colors out because he wants to fight; the other, because she wants to "make up."
84. Nathaniel Hawthorne; "The Scarlet Letter."
85. 1. Pill-age. 2. Mint-age. 3. Mass-age. 4. Dam-age. 5. Pack-age. 6. Cord-age. 7. Mess-age. 8. Post-age. 9. Port-age. 10. Pass-age.
86. 1. Evil did I ere I did live. 2. Live did I ere I did evil.

Answers acknowledged; From C. F. F., Mattapan, Mass., to 82; L. B. S., Dover, N. H., 81, 82; Nillor, Middletown Springs, Vt., 79, 80, 81, 82; Leroy, New York, N. Y., 80, 82; Miss Eastman, Wellesley, Mass., 82.

Nillor did solve 77 in a note to his brother, but he wonders—as do we—how it should happen that he received credit for it. "Did you hear from me by wireless telegraphy?" he asks.

Fifty Thousand Dollars More
for Mt. Holyoke College

Founder's Day, Nov. 8, was a day of gladness and thanksgiving. Fifty graduates under Mary Lyon were invited, and over twenty responded in person. The oldest, Mrs. Cooley of Chicopee, the first registered student, Nov. 8, 1837; Mrs. Metcalf of Worcester, also one of the immortals of those early years, at the dinner given in Brigham Hall, asked the blessing used by Miss Lyon during her ministrations, viz.:

"We thank thee, O Lord, that we still live and are surrounded with blessings. Wilt thou give us a blessing while we partake of this food? Guide us in all our ways, and accept of us through Jesus Christ."

Rev. Archibald McCullagh, D. D., of Worcester delivered a terse, crisp, spiritual address; Prof. W. C. Hammond of Holyoke never played the grand Whiting organ with more effect, and his well-trained college choir won high praise.

Imitating the style of the condensed and admirable article in *The Congregationalist* of Nov. 10 by Professor Dolbear, we might properly record this summary of Mt. Holyoke's progress:

We received a poor unknown girl from an obscure country village; we bequeath Mary Lyon, one of the world's noblest benefactors.

We received Mt. Holyoke Female Seminary; we bequeath Mt. Holyoke College.

We received eighty students; we bequeath an army of educated women found in every quarter of the globe and some 600 resident students.

We started with small contributions of four-pence, half-pennies, given through the personal solicitation of its founder, with one building, twelve acres of land, costing \$15,000, with no endowment; we bequeath six large residence halls, an administration hall, three scientific buildings, a hospital, a finely equipped plant house, a campus of 200 acres, a generous endowment fund, all worth over a million of dollars.

We close the century on Founder's Day, Nov. 8, with the glad surprise of \$50,000 cash in hand from an unknown donor with which to build a new residence hall to be named in honor of the retiring president the Elizabeth S. Mead Hall.

S. E. B.

Clubbing Rates

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.00
St. Nicholas.....	2.60
Scribner's Magazine.....	2.85
Harper's Magazine.....	2.75
(This price to Nov. 25; after that date: \$3.25.)	
Harper's Weekly.....	3.25
Hurper's Bazar.....	3.25
The Pilgrim Teacher (new subscribers).....	.25

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 25-Dec. 1. Praise the Lord.
Ps. 147: 1-20.

The only unfailing source of gratitude and praise is a sense of what God is in his own being and what he is to us. Usually he who wants to attune himself to the Thanksgiving Proclamation, or who thinks the time has come again for him to offer praise to God, begins thuswise: he looks at his bank account and sizes up the balance due him, considers his health, social opportunities, domestic joys, standing in the eyes of the world; then, if in all these respects he is better off than the average man, or as well off, he wends his way devoutly to church on Thanksgiving Day and joins with his Christian brethren in giving thanks.

Now David and Paul and all the saints and heroes of the Bible, when they counted up their mercies, began at the other end. Their thoughts flew swiftly to God, and one breaks out, "I will bless the Lord at all times," "I will sing praises unto my God while I have any being"; and the other sounds a note of triumph as he gives thanks to the Father, "Who has made us meet, to be inheritors with the saints in light," "Who has blessed us with every spiritual blessing in the heavenly places in Christ." The thing which opened the fountain of gratitude and kept it open in the hearts of these men was the redeeming goodness and grace of God. It had filled their natures with ineffable peace and joy. It had become the most real element in their lives.

Flocks and herds, human friendships and earthly honors they did not spurn or turn their backs upon, but they rated them as of small worth compared with the knowledge of the only true God and of his disposition toward them.

It sifts down to this, then, that the thing for which we should praise the Lord most is our Christian experience. That is a vague term, perhaps, but it stands for something real and precious in the life of the believer. He may not always be prepared to talk about it in prayer meeting; he may realize its ebbs and flows, and sometimes think it a shadowy and mysterious affair, but in his best moments he knows that his noblest manhood is built up from the work of God in his own heart, that touch of spirit on spirit, whereby the selfishness and dross are eliminated and the graces of the Christian life planted and brought to fruition. O, never discount your own Christian experience, slight as it is; be thankful for what you have; pray that you may have more.

It does not follow, however, that he who has had an experience of Christian things will overlook the common mercies along his way, or fail to thank the one "from whom cometh down every good and perfect gift." On the contrary, he is in the best position to detect the mercies and benefits of each day; to take them as tokens of a loving Father's guidance, to interpret pain and loss and failure and disappointment from the Christian standpoint, and even to salute and welcome them as blessings in disguise.

The Church Prayer Meeting

Topic, Nov. 18-24. How to Make Bible Study More Helpful. Mark 7: 5-13; Acts 18: 24-28; 2 Pet. 3: 13-18.

Accept Bible as God's message. Apply utmost powers and use best aids to its understanding. Subordinate critical to spiritual motives.

[For prayer meeting editorial see page 690.]

A View Point of Policy

What This Paper Will Do

The last bulletin announced that the states had voted with great unanimity for *The Congregationalist* and that this paper was elected. It is now fitting that our policy for 1901 and the twentieth century should be announced for the benefit of our constituency. Let it be said at the outset that no feature commending itself to our readers last year will be omitted in the next.

In the new century *The Congregationalist* will conserve the principles of Congregationalism as it has done for eighty-five years. This journal believes in denominational intelligence for the growth of the local church and our wide fellowship.

The Congregationalist has steadily advocated cooperation within the church upon lines of common faith for Christian service. The Christian World Numbers of the paper are a natural outgrowth of this policy. The first issues of every month will be given to the progress of events in the thought and activities of the greater religious world.

The individual, by himself or in the family, will find that *The Congregationalist* has a personal message each week. With the sweep of wide movements and with the reviews of denominational life will be found the departments which have been so welcome to father, mother and child, to minister and to layman alike. In story, in home lights, in the suggestive "Closet and Altar," in the "Corner" where Mr. Martin holds the boys and girls, in the library with the books, here and elsewhere and in all *The Congregationalist* will fulfill its promises to those who elected it.

Just a word to any who read this paper today as a chance copy: give *The Congregationalist* a fair trial. Judgment should be based upon close acquaintance. Good citizens allow the President and the Governor time to work out their plans. So regard this paper. Come into a position to judge of its regular issues.

We will send them to you the next year for \$2.00, club rate, and give you the balance of 1900 free.

Yours, *THE CONGREGATIONALIST*,
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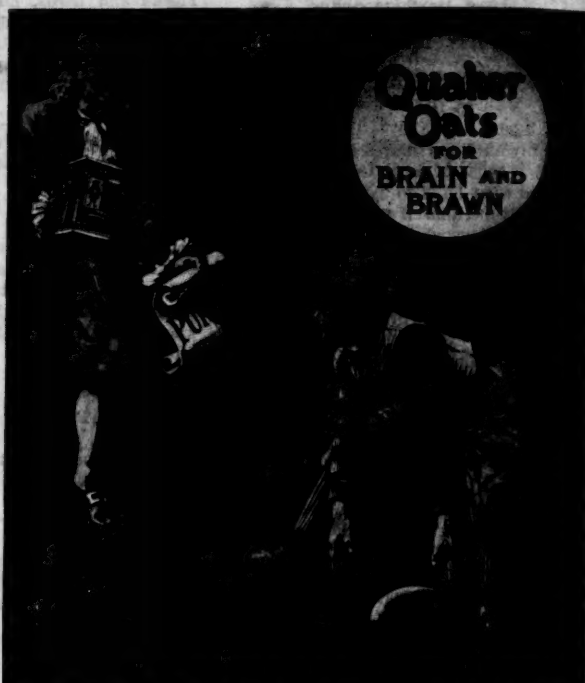
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